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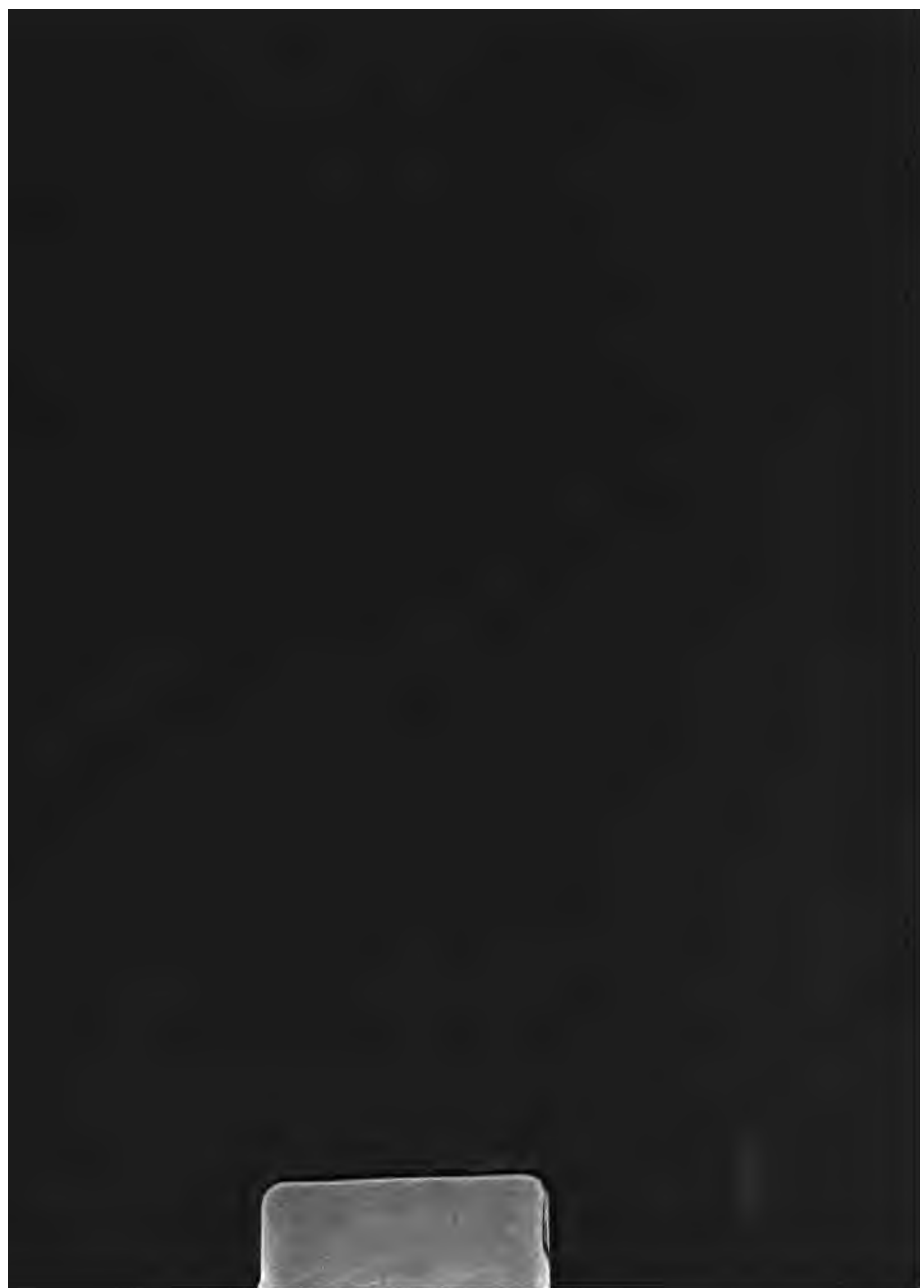
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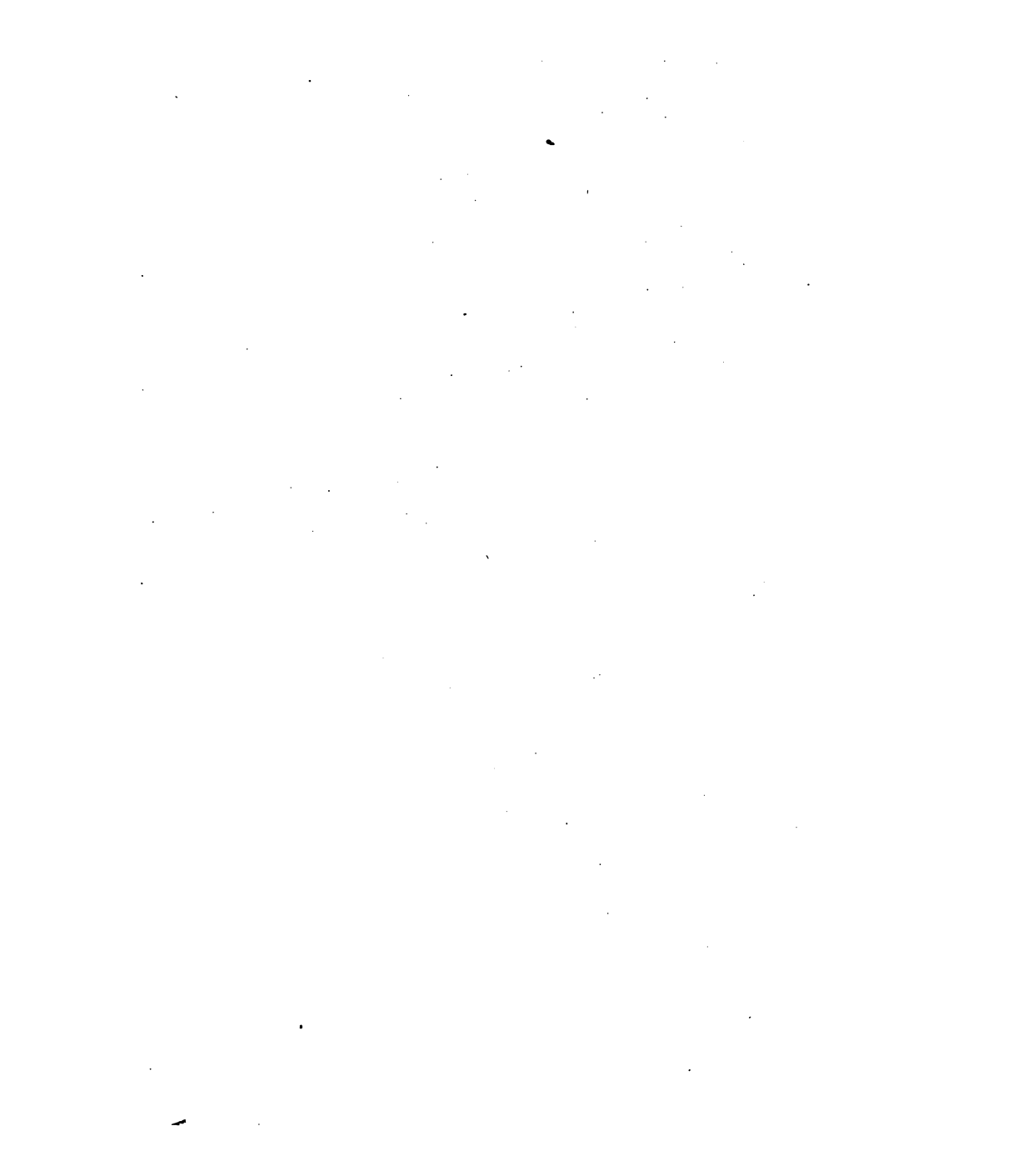
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INSTEAD OF MANY





INSTEAD OF MANY.

BY

R. GRAVES WALKER, B.A.,

(Late Perpetual Curate of Hindon, Wilts.)



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TO
THE DEAR MEMORY
OF
FREDERICK GOURLAY
WHOSE
INTEREST IN THE MANUSCRIPT DECIDED
ITS PUBLICATION
THIS BOOK
IS LOVINGLY DEDICATED.

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INTRODUCTION.

THIS Book does not owe its origin to a desire to put forth theories.

Nor, be its reception what it may, does it aim to provoke controversy.

It is written to satisfy the promptings of conscience; to supplement feeble and partial efforts, in the service of others, during a lifetime beginning to close rapidly in.

Will the reader meet in this spirit, what in this spirit is written?

“The state of the world is such,” said a good man three quarters of a century since, “that it calls loudly on every Christian to do

"something. Do something. Only do it. I find
"that God blesses a warm blundering man
"more than a frigid wise one."

Words which apply with still more force
to this day than to that.

In response to such a summons this little
book is sent on its tentative way.

Yet it issues from its quiet birth-place not
without prayer and hope. For do not impor-
tant results spring most-times from humble
beginnings?

"The Thistle-wildernesses of Buenos Ayres,
"covering many square miles with their lux-
"uriant impenetrable growth, frequently over-
"topping the rider on his horse, owe their
"origin to the casual introduction, perhaps, of
"a single seed."

Or within the circle of human affairs, has
not the spinning of a spider's web rescued a
life? or a child's finger stayed the bursting
of a damaged reservoir?

In the Kingdom of His Grace this is especially God's law. A little speech of a "little maid" set in motion a chain of causes resulting in the recovery of a leper who "was a great man" before his King.

And God's ineffable Redemption had a stable for its cradle. Whilst His Witnesses and the world's Reformers were taken from the humble classes.

The truths enunciated here open the sole door to the safety of men: as the only one to their lasting happiness and true culture. They alone can cultivate the heart. They only can heal its bitter springs.

Yet a materialistic generation counts it illiberal to say so. And repudiates with mockery this heavenly faith. With the self-confidence too of the poor maniac who chooses stones rather than bread, or poison instead of

the snows of Lebanon for his thirst! Is any other alternative possible? to those who stop their ears to Wisdom's voice? since the humbling facts of God will never stoop to be accommodated to the self-flatteries of men.

A passive attitude is therefore no longer possible to those upon whose perverse way Revelation casts the shadow of "a whirlwind slung" from the hand of God. They are driven to a combined re-action against it which is also aggressive.

And this, the most cruel of all assaults on the well-being of man, is also the most bold-faced of all impostures; since it persuades its easy victims that its veiled repulsive features are lit with the light of unearthly beauty.

Yet no vindication of the supernatural facts and doctrines of Christianity is even attempted in detail. Nor could it be. Because the gourd-like growth of the ever-shifting forms of unbelief would render obsolete even before completion

the labours of a host of orthodox advocates.

Still the sad features of the day demand some exertion surely. "Mamma," we have been told, a little English daughter said, "Where does Jesus Christ begin to be true?" It would be a result doubly blessed, both in the effort and the end, worthy of travail which angels might emulate to help in a degree however modest, in solving such affecting perplexity. Especially on this the essential first and last of Christianity, the Person of the Lord Jesus.

To make an attempt in this direction would be the writer's happiest privilege.

Thus it is, that this book would simply lay again these ignored foundations of human responsibility. It speaks to those who would give to wisdom a resting-place in their hearts.

With great feeling it has been written "that a single sigh towards the future and the "better is a more than geometrical demonstration of the Deity." Yes! And it is so, many

times, of His presence and operation in the soul. Loving and saving it.

Fain would this little book be of use to those who carry this evidence within, that God's hand has moved tenderly there. Where the constantly-returning snatches of supernatural melody, still wake longings for assurances of the other life. Let those who sigh this sighing of the contrite and seeking take heart. The voice of the Lord is a gracious voice;—"this is My beloved Son, hear Him." Those who obey it, who follow the light shining from heaven in the Person of Jesus Christ, shall find themselves astonished at the richness of their experience that God is not "a wilderness" to those who trust Him, nor "a land of darkness."

For those whose hearts have already opened with wonder to the facts of "the world to come." the writer humbly prays that what is written may minister to their faith; its "furtherance" and its "joy."

*Recordare, Jesu pie
Quod sum causa Tuæ viæ;
Ne me perdas illâ die.*

*Quærens me, sedisti lassus,
Redemisti, crucem passus;
Tantus labor non sit cassus.*



*O, Holy Jesu, call to mind;
For me, Thou cam'st of human kind
Lest dire perdition should me find.*

*Me seeking, Thou didst sink in pain,
Hast freed me by Thy Cross's bane,
Anguish so keen may not be vain.*

Et redemptus a Te jam non redirem venalis.

And that set at liberty by Thee, I should
now, not again become as a slave exposed
for sale.

Augustine, *Confessions*, Lib. ix. ch. ii.

I.

FORFEITED OPPORTUNITY.

AFTER one of the decisive defeats at Granson, Morat, or Nanci, by which in the latter half of the fifteenth century, the Swiss terminated both the independent sovereignty and the life of Charles the Bold, the personal effects of the Duke became the spoil of his victors. Jewels from a treasury which, according to Mr. Kirk, far exceeded in value and splendour the famous Venetian collection, were scattered about as common things.

One of these, which has quite a history of its own, found by a soldier ignorant of its worth, was quickly sold for a crown-piece; and ultimately was resold for a sum equivalent to perhaps two thousand pounds of English money.

Had that fortunate finder known it, wealth which to his Swiss frugality would have been nearly fabulous, was actually in his possession.

Now it is a fact which does not admit of being fairly challenged, of which this incident is an example, that men are often in the closest contact with a something

which in the highest degree concerns their advancement or happiness, which it needs perhaps the slightest action on their part to secure for themselves; but from ignorance of the opportunity, or from indolence, from want of interest or from distaste, letting the moment slip by, they are never again in a position to profit by the golden hour.

It is exactly this which is meant in the familiar quotation, by

“The tide in the affairs of men
Which at the flood
Omitted, all the voyage of their life
Is bound in shallows and in miseries.”

And frequently the after knowledge of the fact acquired too late is full of anguish, as when Esau **“cried with a great and exceeding bitter cry, ‘Bless me! me also, O my father.’”** So constantly does this repeat itself in every-day things, that ordinary intelligence raises the probability, at least, of its analogy existing in relation to the world to come. This antecedent probability becomes, in the positive declarations of the revelations of God, formal certainty.

In the contrast presented in Jeremiah xvii. 5-8, one of the marked characteristics of the man **“whose heart departs from the Lord,”** is that **“like the heath in the desert”**—the forsaken solitary in the wilderness—**“he shall not see when good cometh.”**

“Thou knewest not the time of thy visitation,”
 (Luke xix. 44) was the climax of the emotional broken
 language of the Lord Jesus, when weeping over a
 people who verified Jeremiah’s prediction.

II.

WHO IS HE?

Why did Jesus Christ die?

To satisfy this question, another must first be set at
 rest;—*Who* is Jesus Christ?

This enquiry it is no hyperbole to say has a place
 within the storm-centres of “the wind in his circuits,”
 and in the murmurs of every summer breeze; has
 reference to the whole unintelligent suffering creation,
 and effects its earnest expectation.* It comes to the
 front when the heart sinks at the contemplation of
 human misery and human guilt, and it is in the answer
 to it that hope does not despair.

There are considerations which assign to this the
 first place of all, in the present day amongst enquiries
 bearing on the interests of men.

Jesus Christ is He whose character and acts have
 alone abidingly impressed the human race,† whether

* See note A. † See note B.

it be where natural gifts are most cultured, or where He has been heard of amongst savages rising from cannibal repasts. The ethics of His teaching has elevated wherever it has entered, the whole tone of morality in all departments of human life. So that those even who quarrel most with His demands can neither escape from its superiority nor surpass its lofty purity. His bitterest enemies have adopted it, since they can produce nothing in morals to equal it.

Who then is He? Jesus Christ is that One, only one, whose claims and decisions, thoughtfully estimated, stir to the springs of His moral action and consciousness every man confronted by them. In this end of the nineteenth century He stands, or has stood, in the path of every educated Englishman. There is on earth and in Heaven no other such attraction as Himself, and there is no terror like that which shall fall on those in opposition to Him. And as every grant or faculty from God besides—eyes, ears, strength of form or beauty, wealth and influence, intellect or rank—may either be happily improved or perverted to infamous uses, so it is with this ;—“**God’s unspeakable gift.**”

In Him is the solution, as of all the Anti-Christian literature of the hour, so of the lowliest consecration to the service of God. On the one hand there is a

growing irritation—rising into opprobrious antagonism or settling into scornful contempt—against the unequivocal absoluteness of His demands. On the other hand a deepening grateful spontaneous confession, that were immeasurably more required, it is on His part wholly justified, by the glory of His only-begotten existence, and the surpassing depth of His humiliation, sufferings, and tenderness.

Wherever the sun rises and sets, tens of thousands are ready to avow themselves unfit and unworthy to carry the shoes His blessed feet have worn; yea, moreover, to leave all things, and for His sake sing as they follow Him to death, like the martyrs encouraged by John Van Bakker, himself on the way to the stake, to be “faithful soldiers of Jesus Christ,” who “started “when they heard his words, clapped their hands, “uttered cries of joy, and with one voice struck up the “*Te Deum*.”*

“I would,” writes one whose happiness is that he has been drawn within the attraction of His ineffable pricelessness,—“I would live to be sensitive to the “exercise of the Lordship of Jesus Christ over me; “to find my paradise in being mastered by Him in “this animal evil world; to have every affection and “hope and desire His veriest slave, where slavery is

* D'Aubigne, *History of the Reformation in the time of Calvin*, vol. vii. p. 621.

“the most sublime of all freedoms.* I would depart
 “hence into the presence of the majesty of God as
 “one to whom it is the Heaven of Heavens that the
 “richness of His self-existent yet dependent personality
 “has begun to open, whose endless being there shall
 “be just this, to learn Him: confident that that man is
 “not he who has lived on earth least to the glory of
 “the Father, who enters the regions where all is bliss
 “because of the presence of the Son there, with a
 “more than average capacity, acquired and cultivated
 “here in the Holy Ghost for eternal progress in appre-
 “ciation and adoration of Jesus Christ.”

This language, which many hearts may be found ready to adopt, expresses a sedateness of holy passion, a luxury of subjection, which not the grossness of sensual sin alone, but the self-assertiveness of intellectual independence despises and fears: “Acute, fastidious, tender and refined nature’s scornfulness sees in such devotion” to Jesus Christ “a rival to itself and hates it.”†

* In Bright and Medd’s Latin version of 1865 of the Book of Common Prayer, which is of decided Sacramental aims, the rendering in the Second Collect for Peace, in the Morning Prayer, is very beautiful, if it were justified. For the words: “Whose service is perfect freedom,” it has “cui servire regnare est,” whose slave to be, is to be a king.

† See Dr. Mozley’s *Essays*, vol. ii. p. 137.

III.

*THE SELF-KNOWLEDGE AND SELF-
TESTIMONY OF JESUS CHRIST.*

Who then is He whom thus Morals and Science and History cannot afford to let stand aside? and who draws to Himself the affections of uncounted followers?

What did he find in Himself? and concerning Himself what did He say? *In His own eyes who is He?* To himself what position did He hold in relation to the One supreme God? Since by this shall men be judged in the day when He appears again.

He presents Himself as in His earthly life drawing from the exhaustless deeps of His self-knowledge, words of grace concerning Himself which ever more and more call for the vision and revelation of Godhead to estimate and comprehend. In His first instructions here He is clearly known to Himself; whilst the only utterance of His childhood given to us—the “solitary “floweret out of the wonderful enclosed garden of the “thirty years””—they who were most familiar with Him could not grasp;—“**They understood not the**

* Steir: *The Words of the Lord Jesus*, vol. i. p. 18.

saying which He spake unto them." He never unlearns anything concerning Himself, nor withdraws anything which of Himself He had once asserted. He offers of Himself from the beginning an outline and a form, a personality which timeless self-being alone can complement. He Himself places Himself on an altitude where only incarnate Deity, humiliated and concealed by the veil of His humanity, can stand.

To select here and there from the first gospel only some fragments of this self-testimony :—

When great multitudes of people followed His steps, sitting down on the mountain, **"He opened His mouth and"** in their presence **"taught His disciples."** Here throughout He never hesitated to qualify and improve on, to advance beyond, the previous dicta of the one God in Israel. He puts forth His own word as absolutely conclusive in doctrine and morals :—**"But I say unto you."** And whilst from the very beginning He intimates the true character of His service to be one of suffering, He assumes as of course that it was *natural and reasonable* that His disciples should suffer *for Him*. Whilst since there is merit neither in the sufferings nor in those who suffered them, but in Him only for whose sake they were undergone, so worthy is He to Himself that, for the suffering, He promises a **"great reward."**

Yea, moreover, so decisive is His self-consciousness as to **“the goodly price at which He is prized”** in Heaven, that the great reward is promised *there* to the man who is only **“reviled falsely”** on His account. Jesus Christ, this great moral Teacher, in His instructions on the nature and blessedness of the Kingdom of the Heavens, with confident Majesty announced that its highest places are reserved for those who are most like Him, that because He is of such incomparable consideration there, its glory is poured forth to him who **“for His sake”** has been **“persecuted”** here. Felicitously may this take its place as part of what a Bampton Lecturer* terms **“the audacity of the Lord’s plan,”** which no second amongst men has conceived or copied.

Later, by a question which identified Himself with **“the Son of Man,”** the greatness of whose majesty Daniel saw,—**“dominion and glory and a kingdom that all people, nations, and languages should serve Him,”**—He led on His followers to confess Him to be **“the Christ, the Son of the living God ;”** one of whom He pronounced **“blest”** in the confession, because the knowledge of this mystery of His person above the reach of human discovery, had been directly **“revealed by His Father in Heaven ;”** and of His own unquestioned

* Liddon.

authority assuring that disciple in consequence of an exalted position in the kingdom of heaven, He took to Himself more calmly than kings assume their robes, the absolute control of all that constitutes the very prerogatives of God.

Once again ;—With eighteen centuries and a half behind us, as a point to start from in the eternal estimation of His holy words, “**No man,**” He said, “**knoweth the Son but the Father,**” not Who, but also *what* He is.

We ask ourselves, with this language impressing its significance upon us, where is the limit to the self-valuation which even at the moment of being pained under the rejection of Chorazin, Bethsaida, and Capernaum could not deny itself, but affirmed openly that His “whole nature and thinking and acting” were recognized and discoverable by, only the omniscient eternity of the Father, Who had “**delivered all things unto Him**” as to one equal to discharging the immensity of the obligations involved in the trust.

Then, and lastly :—When not simply anticipating Himself, but also instructing His disciples as to the degradation and death He was descending to, exactly at that crisis He describes the last Judgment of the Nations. Nineteen centuries beforehand He deliber-

ately announces what He Himself shall then do, and the very words he shall then speak. He Himself, **“coming in his glory, with all the angels, and sitting on the throne of His glory,”** is the Judge, **“the King;”** to whom belongs an intuitive all-reaching knowledge of every man’s condition. And so quietly supremely assured is He of His own transcendent position and pre-eminence, that He affirms that *He* shall assign finality to every earthly state; and that He shall do this according to the respect of that earthly life to *Himself*. Everlasting bliss He shall portion out to those whose actions have been qualified by having Him for their object. And contrariwise. Jesus Christ prophesied concerning Himself, that He shall allot **“eternal punishment”** and **“eternal life”** to men, according to their attitude towards Him. That *He is the one test* of human morality and human destiny, **“Ye did it unto Me.” “Ye did it not to Me.”**

Moreover, in predicting a judgment of all nations revolving round Himself exclusively, with circumstances of sublime Majesty on a scale nowhere else conceived but by Him and those who wrote of Him, He makes—was it not intentionally?—one extraordinary omission. He nowhere represents God as interfering in it. He substitutes Himself for God.

To Himself exclusively He attributes the functions of Creator and Judge. Possessing the rights over all creatures. To His own consciousness He is the Lord of all; that one to whom alone it is due to render an account. Life and death come from His lips. With Him excepting *He* be God and Lord, in that grand exhibition of righteous judgment God has no part at all. Nowhere does He represent Himself as a mere delegate or deputy. He is "**the Son,**" not only of man but of God. "**My Father,**" He says, "**from the foundation of the world has prepared for you a kingdom**" because of your relation to Me. Throughout, this illimitable self-estimation is predominant in all His representations or conceptions of Deity.

This is the witness borne to Himself by the man whose morality assures us of, and is built upon, the foundations of eternal pre-existence.

It is only supplementing His own utterances when in the prospect of earth's final apostacy, one of His servants, in the formula of blessing his brethren "**the Lord's beloved, from the beginning chosen to the salvation**" which the apostates despise, gives Jesus Christ precedence of God;—"But Himself,* our Lord Jesus Christ and God, even our Father comfort your hearts;" uniting

* The order of the Greek gives this emphatic position to the words.

them in a joint sovereignty in grace which places them on a level. It is only objective concord with His own subjective consciousness, when another opens the Gospel which has defined the Christology of ages by the grand brief “eternal substratum of the temporal history of Jesus Christ”;*—“**In the beginning . . . the Word was God.**” God. He ever was. He never became.

IV.

WHY THEN DID HE DIE?

Why then did the Son of God die?

For it was not by an accident of death, but foreseen, foretold; so minutely and vividly described by the Old Covenant writings, centuries beforehand, that the description has even been said to have been written after the occurrence.†

Were the Sovereign of an Empire whose magnificence exceeded the glories of the most brilliant myth

* Dr. Schaff in Lange's *Gospel of St. John*, American edition.

† The existence of the Prophecy of Isaiah, and precisely the liii. chapter, centuries before the birth of Jesus Christ, is conclusively settled, and by the same class of evidence as that which gives the History of Herodotus or Josephus authenticity.

which men have dreamt, at a time when rebellion dauntlessly asserted itself in his dominions, to put to death by impalement an only and cherished Son, on the substantial suggestion only that some beneficial connection subsisted between the two events, the literature of the world would be full of the subject, and curious historians would devote their lives to writing monographs on it.

But here it is witnessed that He died, **“who was in the beginning, was with God, and was God.”** And yet though His death is the central dividing fact of eternity “the epoch and turning point in the world’s history,”* is its bearing on the intelligent creation understood or recognized? Angels indeed stoop with awe to investigate its sublimity; to them it contains a wealth of meaning which is unfathomable; but men whose interests and responsibility exceed that of angels, treat it with an apathy decisively self-destructive. Although the circumstances of each one hereafter, will be assigned, conditioned, and perpetuated, in accordance with his attitude towards this, the one signal exhibition of **“the wisdom of God”** which He Himself cannot surpass.

Within it is also included the moral enigma of all history. One Righteous being looked round on His own generation and summoned it, were it within its

* Meyer on *Rom. iii. 25.*

power, to charge Him with sin. "**Which of you convicteth Me of sin?**" (John viii. 46), was the "challenge He once made to His enemies who "could only answer Him by groundless insults. Not "one of whom could bring a specific charge against "Him. Yet what they said, or what they had not got "to say, is comparatively little. What decides the "point was His daring to put such a question. . . . "Nothing could have been more impious than a "question like this, if in the inmost recesses of the "heart of Jesus there had been the slightest consciousness of sin."*

This was that one just man to whose innocence the traitor, who had been the familiar observer of His way under the pressure of an intolerable remorse, bore spontaneous witness:—"I have betrayed the innocent blood;" the unpunishable blood, that blood on which no penalty should fall.

What a world of purity and holiness, of self-restraint and government of His speech, shines out from His own words under unrighteous treatment;—"If I have spoken well why smitest thou Me?"

What a load too of oppressive anticipation lay on that self-accusing conscience when by an empty ceremony of washing His hands Pilate would free

* Professor Rikkenbach. *The Person of Jesus*. In *The Foundations of our faith*. Ten Papers read before a mixed audience of Men.

himself from the avenging grasp of that spotless blood, which he confessed was unjustly condemned !

And this one just one, whom it is both a malignant insult and a falsification of history to compare with Socrates ; this “ **man who told the truth which He had heard of God ;**” whose unsullied consciousness was a mirror which reflected the purity of God ;* who testified of Himself,—“ **the Prince of this world . . . in Me hath nothing ;**” this absolutely sinless one who served His Father perfectly and “ **pleased him always,**” not by permission only of God, not by His passive concurrence, but by His “ **determinate resolve and fore-knowledge**” was delivered to the power of lawless men to be “ **crucified and slain.**”

This unless otherwise adequately accounted for, is a deviation from rectitude in the moral government of a personally superintending God which deranges all considerations of right and wrong, and introduces

* Dr. Christlieb, in his admirable work, *Modern Doubt and Christian Belief*, one of the series of Clark's Foreign Theological Library, says that “the unique religious consciousness” of the Lord is “that clear unsullied mirror of the purest union and communion with God, into which the astonished world has been “gazing for eighteen centuries, but never without feeling how great “the contrast between itself and Him.”

This “central feature of Christ's character, his peculiar consciousness,” he truly affirms “will baffle to the end of time” the efforts of all unbelief to reduce Him in whom it lived to the level of “a mere man.” Page 378.

distrust into all the relations between Him and His creatures.

In the perfect rule of a righteous governor, a tacit allowance merely, to subject one such sinless just man to ignominy and death as a moral spectacle, is an inconceivable impossible immorality.

Why then did the Father send Him to die?

It is accounted for. And by a reign and extent of grace, which conceptions taken from infinity and immensity and eternity do not make plain to the understanding, which leave it on the edge of this mystery of love astonished and baffled when it puts forth an effort to make it entirely its own. It was not, and it could not be, on His own account. The death from a personal cause of one whose likeness to God was being growingly intensified,* would have been such a rent in, and violation of, nature, as to have involved its disruption.

The death of **“the Man Christ Jesus”** must have been and was in respect of others. And so He Himself consistently represented it:—**“The Son of Man,”** He said, **“came . . . to minister and to give His life a ransom for many.”**

And this self-testimony the witness of His sufferings

* See Lange on the Transfiguration of the Lord, in *St. Matthew's Gospel*.

repeats;—**“Christ hath once died† for sins, the just for the unjust to bring us to God.”**

And there is a feature about His death, which is especially to be observed for its almost mysterious power. It was by a mode the most exquisitely ignominious that rancour could invent or adopt. A malignant departure from that form of death by stoning, established by the Law professedly held in such reverence by the suggesters of His crucifixion. And as making the dishonour of a slave's death still deeper by attempting to throw the dark shadows of their evil doing over His sinless purity, He was **“led away to be crucified between two malefactors.”** Human invention knew then no deeper degradation in death.

But,—and this is the feature so pregnant in suggestion to thoughtful, humble minds, so arresting to the judgment willing honestly to trace effects to their causes—it is this very infamy in death, in connection with His own unfaltering assumption of self-existent eternity, this degradation of the cross, which is the great commanding attraction in the laying down of the life of the Holy One. And no lapse of centuries can lessen its effect. It is this which made tearful dissuasion against going to Jerusalem to be bound there, or there to suffer death for the name of the Lord Jesus, to be

† The evidence for the reading “died” here, has a decided preponderance above that for the “suffered” of the Received Text.

“**a breaking in pieces of the heart**” of St. Paul, a crushing of the strength of his soul. It is this which animated the words of Samuel Rutherford;—*“If Christ own me let me be in the grave in a bloody winding sheet, and go from the scaffold in four quarters, to grave or no grave. I am His debtor to seal with sufferings this precious truth;” and it is this which remote by nearly two milleniums, created the consuming, tender devotedness of His martyr, in the mission field persecuted to death, expressed in the words, “were every hair upon my head a life, it would be too little to sacrifice for the Lord Jesus Christ.”†

Ah! from a measure so extreme on the part of God, a result is issuing full of wonder and immortality and praise.

* *Letters*. Edition of the Religious Tract Society, page 380.

† See *Family Treasury* for December, 1878. One of the Tucker family is the person referred to.

V.

SUBSTITUTION.

What does Substitution mean? and what is a substitute?

Substitution is "the act of putting one person or thing for another to supply its place,"* and a substitute is "one person put in the place of another to answer the same purpose," both not being at the same moment in the same place.

In the reign of Charles the Second, when Lord William Russell, 1683, was a prisoner in the Tower, under sentence of death, a message was sent to him, from his friend the Lord Cavendish, first Duke of Devonshire, proposing to exchange clothes with him and to take his place, Cavendish to remain and suffer execution; the other to escape. "An offer" in the quaint historian's words: "yet more grandly refused than tendered."†

This is an instance of the proffer of substitution for death. In this case illegal, and therefore in effect impossible.

* See *The Imperial Dictionary* on the words.

† Lodge's *Portraits of Illustrious Personages*; Lord Cavendish.

Substitution for death, as that would have been if legal, is more than encountering danger *for the sake of* another or dying *in his defence*, or in *the attempt* to deliver him. Nor is it even dying in his actual deliverance. As certainly it is not dying *along with* another, in the same danger which either did or did not, threaten originally the person attempting deliverance.

When Epaminondas, the Theban hero, more than two thousand years since *hazarded* his life, and was wounded but not killed, in defence of the fallen Pelopidas, whom he preserved, he was not a substitute. They were both exposed to the peril and they might both have been killed.

When Casa Bianca, a young midshipman on board the flagship L'Orient, of the French Admiral Brueys, of which his father was Captain, at the battle of the Nile, refused to leave his father, who was mortally wounded, on the burning ship, his dying *with* his father had nothing in it of substitution. It was only an act of self-devotion to the same danger, emanating from the heroic love of a child of ten years old, which in no degree diminished the danger of his father.

When Robert Annan, the Christian hero of Dundee, lost his own life but saved the boy whom it was his object to rescue from drowning, there was no substitution. Death in his case was not the prior, absolute

condition of the boy's safety, but was caused by his own previously exhausted physical state. That boy might have been saved as others had been by him, and he himself still survive.

Historical occurrences of true substitution are very rare. That, however—if the evidence is trustworthy—is one, by which the escape of the Dauphin of France, Louis XVII., from the custody of his brutal keeper Simon,* was effected by putting another boy surreptitiously in the Dauphin's place; who escaped, survived, and became a devoted Christian missionary, whilst the boy substituted for him remained in confinement, and died the miserable death designed for his Prince. But even this is an imperfect illustration, because it was wanting in the security which only a basis of legality could give it. The Dauphin might have been recaptured and murdered as well as the substitute.

Exact substitution is such an adoption of the position and liabilities of another, as by directing peremptorily on to the person of the substitute the very danger threatening the one who is involved, turns it altogether from him.

By sacrificing the substitute it exhausts the danger.

Valid legal substitution, never leaves the person

* For the evidence for this fact see Rev. Paxton Hood's *Romance of Biography*.

succoured by it exposed to his original liabilities or peril.

Were the proposition submitted to the English Legislature, and being approved passed by it into law, there is otherwise no moral obstacle whatever to the authoritative usage of substitution in cases of death as a penalty for crime. It is open to the Legislature in its next session, if it please, to pass a law admitting one not guilty of any crime to be of his unfettered and voluntary will executed instead of another under sentence to die.

No truly right reason stands opposed to it, and no prohibition can be drawn from Scripture. Contrariwise, there, because "**He laid down His life**" for them, it is required from "**the sons of God,**" as a duty of course, "**to lay down their lives for the brethren.**"

Now were such a law to take its place amongst the statutes of England, it would follow as a conclusion contained within itself, that the guilty one in whose stead another had died should not himself, in his own person also suffer, after that the penalty had been exacted from his substitute.

Such a second demand for the penalty, such a second execution, would be immoral and unjust.

Perfectly equitable as it might be beforehand to refuse the exchange, after consent in accordance with

the law, after acceptance of the substitute, the principle of justice which demanded the punishment of the crime and regulated the exchange of the persons, would equally demand the acquittance of the original offender.

So much so, that it would be a dereliction of duty and a subversion of right, in the highest presiding exponent of the law and Judge, not to advise a jury to that effect; because the requisition would be the essence of the enactment.

In the war of 1870-71, between Germany and France, because some volunteer sharp-shooters not recognized by the Germans as soldiers, had killed some of the latter nation at a village near Domrémy,* in Lorraine, six of its inhabitants were required to be given up to be shot. The Curé who visited the condemned men, compassionating one of the six, whose grief at leaving unprotected his five motherless orphans was heart-rending, offered himself to and was accepted by the German officer in command, to be shot in his stead. When German soldiers marched to prison, and bound with the other five under sentence the man who did this noble act, it was the imperious result of his imprisonment and bonds that the afflicted father should be set at liberty.† To have refused would have been

* The birthplace of Joan of Arc.

† This incident has been assured to the writer by one who heard its relation from an eye-witness.

an act of infamy. And the recognition of this principle, is seen in the allowance of the claim of a continental military conscript whose paid substitute had been killed in action. On being required to serve a second time in the same campaign, he is said to have met the demand by the plea :—‘I have already been killed in battle!’ The admission of the claim was strictly just; although, perhaps, neither in this nor in the previous case could a legal enactment be adduced.

Substitution therefore morally entails the relinquishment of any demand for punishment, or consequence of any kind, from the true debtor. It liberates him from any supplemental or future penalty, on account of the wrong, which by the endurance of the sentence in his other self has been discharged. His plenary immunity is a peremptory condition of simple justice.

VI.

SUBSTITUTION THE CONSEQUENCE OF PREVIOUS RESPONSIBILITY.

Substitution is a result of suretyship; a surety being one who is bound with and for another, one who is

under a bond to answer for the appearance and performance of another, and who in the event of his failure is liable to all the damages. The surety is responsible for the person or acts of him for whom he is pledged.

In the history of Jacob's sons, after the cup had been found in Benjamin's sack, and Joseph had declared his purpose on account of the presumed theft of detaining Benjamin, Judah drew near to "**the lord of all Egypt,**" and in simple words, with consummate mastery which kept the one telling sin of his brothers out of the foreground, touched on those family incidents which each in turn went to Joseph's heart.

The spirit of lowly but passionate entreaty* which deepens through Judah's address to the end, was called out, not only by the undertone of his sadness for the distress which would come on his father, but more especially because the generous purpose already determined of his self-devotion instead of Benjamin, had been from the beginning present to his own consciousness; and it was the declaration of this purpose, which swept before it all Joseph's assumed reserve and displeasure. Before leaving home—and indeed the condition of doing so—Judah had made himself responsible to their father Jacob, for Benjamin's

* See on the whole narrative Lange on *Genesis*.

return:—"I will be surety for him, of my hand shalt thou require him."

Pleading this fact with tenderness softer than woman's, both "for the grey hairs of thy servant our father," and for the "lad in whose life the father's life was bound up," Judah does not proffer himself with a paraded magnanimity, but with almost abject self-forgetfulness entreats as a favour, that he may "**abide *instead* of the lad a bondman to my lord.**"

This, equally with the case of the Lord Cavendish already referred to, is an example of substitution in intention only. This for slavery as that for death. Yet this exhibits vividly its full significance, and its basis in suretyship of which it is the natural outcome.

Judah's request to be allowed to put himself into bondservice in the place of his brother, emanated from his previous responsibility:—"if I bring him not unto thee and set him before thee, then let me bear the blame for ever." He did not propose himself to Joseph as "**surety**" for Benjamin, but as substitute. The suretyship was transacted in Canaan, the substitution was proffered in Egypt. To acquit himself of the former, with unconscious nobleness he tendered himself to be a slave in Benjamin's stead, that "**the lad may go up with his brethren restored to their father.**"

As Judah stands out giving distinct evidence, that when danger threatened his brother for whom he voluntarily became surety, he fully apprehended the responsibility he had incurred with its grave consequences, so the Gospel of St. John—which is the one especially in which the Word made flesh “poured out “the depths of His own heart into the amazed hearts “of His first disciples”*—exhibits our Lord Jesus in just this objective and subjective light regarding His sheep. He has entrusted them with the precious deposit of His consciousness as to His obligations on their behalf, as to His inter-relation with His Father in respect of His accountability for them; His distinct and inestimable recognition of it and its certain issues towards them. And He has done this as a fact upon which He fell back under the grieved sense of the refusal of Himself, by the admiring multitude who followed Him and found Him, after the first miraculous multiplication of the loaves. There, in the synagogue of Capernaum, He presented before them in Himself **“the true bread which my Father giveth from “heaven.” “The bread of God, of which, in contrast to the manna, “if any man eat he shall live for ever.”** Yet their soul loathed such blessed bread. They would not eat, they did not believe. And it

* Stier: *The Words of the Lord Jesus*, IV., 339.

was then that His familiar and treasured words were spoken, of which the bearing has been so poorly estimated:—**“And him that cometh to me I will in no wise cast out.”**

It never apparently crossed the Lord's mind in the synagogue,—it is not in His words—to affirm to the Jews that none of those coming to Him should be repulsed by Him. His meaning was fuller and more profound. The true and richer blessing includes and exceeds this lesser one. Rejection by Him was a thing so grandly impossible as to be above the need of His conclusive assuring denial, as not to enter into *His* perceptions. Supporting Himself when **“despised and rejected”** in the fruitful energy of His Father's will; **“all,”** He said, **“which the Father giveth me shall come to me.”** He exhibits throughout his discourse at Capernaum the sublimest consciousness of His responsibility; and that He is in all respects equal to the exactions it entailed; that He is able to perfect His Father's work, and that His **“pleasure shall prosper in His hand.”** Since it is the object of His incarnate existence to do the Father's will,—**“I came down from heaven to do it”**—and by that will He must lose nothing of that whole unity confided to Him, **“everyone,”** He says, **“who cometh to Me I shall in no wise**

expel."* I shall never eject Him from the grace and the name into which his faith affords him access, and in which I keep him:—"I shall raise him up at the last day." It is that for which I live and I am. One such exception here would have been a fatal breach in His fidelity to Him for whose service and whose glory He has being.

Every interested disciple can more fully follow, and more gratefully appreciate, this consciousness of His responsibility, developed in the Lord's discourse as issuing in His death, in the tenth chapter of St. John's Gospel, where it is the great controlling principle which distinguished Him, from the "**thieves and robbers**" who "**steal and kill and destroy**," and from the hireling who flees:—"I am the good shepherd . . . I lay down My life for the sheep." "**Other sheep also I must bring.**"

In the xvii. chap. the same feature is prominent; and in His words in the xviii. to the multitude who sought Him in Gethsemane:—"If ye seek Me,"

* This phrase in the Greek of the New Testament, is never used for *rejection* at a first application, but for expulsion *after* reception. Not say to turning a beggar unrelieved from the door, but ejecting a guest already a guest from the feast. This proper significance may be verified by referring to its occurrences:—Luke iv. 29; xiii. 28; xx. 15. John ix. 34, 35; xii. 31. Acts ix. 40; besides others.

He said, “**let these go their way,**” with His own faithful saying not absent from His memory:—“**Of them which thou gavest Me I have lost none.**”

It is of no significance whatever, that the Lord never called Himself and never is called by others, the Surety of His flock, since the substance of His suretyship is so abundantly set out by Himself.

VII.

DEATH.

Eluding in the measure of its unapproachable self-abasement any comprehension save that of infinite intelligence, the Lord Jesus Christ was a Substitute in His death.

And not in intention only. Nor with a frustrated purpose. Ordered by beneficent counsel between the Father and the Son, “**while as yet He had not made the earth,**” it became a fact when “**the Word dwelt among us full of grace and truth.**” Reaching its consummation at the close of the darkness, which is said to have drawn from a heathen the awe-struck words “the Divinity suffers;” that darkness which was the companion of a silence broken only by the solitary utterance:—“**My God, My God,**

why hast Thou forsaken Me?" The moment which closed, together, this silent darkness and the estrangement of the Father, with His one word cry of victory:—*τετέλεσται*, "It is finished," was followed by effects which it is no more possible to efface than it is possible for Deity itself to sink into annihilation.

The Son of man was not a substitute for sins. He suffered, He died **"on account of or concerning sins."** He was a substitute for persons, for sinners. The Righteous, **"He was crushed for the iniquities"** of those unrighteous for whom he became surety and representative:—"The just for the unjust." Nor does He, nor can He, take the place of men now long subsequent to His vicarious death, on or after, reception of, or trust on, Himself. All that is passed:—"In that He died, He died unto sin once; in that He liveth, He liveth unto God." That Jesus Christ is no man's substitute until each man believes on Him, is a purely rationalistic fiction; only required in the interest of a popular delusion, an untrue theological dogma. He neither does, nor can, meet *now* any claims or penalties of law. He is not now a substitute. But believing men *receive now the benefit and result* of all that as a substitute in His death He effected for them. He either was determinately or He never will be. He was, before and in

His death in the stead and place of every godless man who afterwards believes. He either paid each sinner's price and loosed each sinner's bonds "**on the tree,**" or God will remember his sins for ever. If He paid that sinner's price, if He loosed his bonds, "**his sins and his iniquities, God will remember no more.**"

His representative acts were precisely definite; definite in intention, embracing definitely a circumscribed people; and co-extensively definite in the results with the intention.

Sent forth by His Father, with "**commandment**" to lay down His life, Jesus Christ came as the Old Testament Redeemer, the Goel, as one near of kin, the Deliverer, the Avenger, stained, accountable: He had not right or option but obligation to rescue and release His people.* Before all time His becoming a surety and a substitute was inestimably voluntary, but having once voluntarily stooped to that grace, the obligations which bound Him were peremptory,

If the word substitution, compounded of a preposition and a verb, does not occur in the New Testament, neither do other theological terms, in common use, to express undoubted New Testament truths. But its equivalents in power and meaning are

* See Note C.

scattered richly through it, "**The Son of Man came to give His life a ransom *instead of* (ἀντὶ) *many*.**" "The use of prepositions" says Winer, "is to aid cases in expressing mutual relations of things" *

The same leading exposition of the structure of the Greek of the New Testament says on this preposition, "Ἀντὶ denotes, figuratively, barter and exchange (Plato Conv. 218e) in which one thing is placed *against* another, is given *for* it (tooth *for* tooth, Mt. v. 38) and consequently takes its place."

"**The just for (ὑπὲρ = ἀντὶ) the unjust**" the Son of Man came to give His life a redemption price in the stead of many."

VIII.

THE LIFE OBJECT.

Strange admissions, and embarrassing to those from whom they fell, if honestly followed up, have been made in the sceptical literature of the day regarding

* *Grammar of the New Testament Diction*, Section xlvii., Clark's Translation, Edinburgh. This paragraph is from one of the early English editions, but the one following from the eighth English or last one.

Jesus Christ. He is the one before whom "the Majestic
 "mind of Grecian sages and Hebrew seers must veil
 "its face.* "He is in the very first rank of the men of
 "sublime genius of which our species can boast . . .
 "combined with the quality of probably the greatest
 "moral Reformer and Martyr."† "He is spiritually of
 "transcendent excellence . . . the Man who best ful-
 "filled the condition under which God grants His
 "inspiration."‡

But one who answers this description is certainly
 conscious of the object of His own appearance
 amongst men. He is not in danger of misplacing or
 of perverting the relations between Him who sent
 Him, and Himself, nor between Himself and His
 disciples. He knows who He is, and whether living
 and teaching, or dying and atoning, is the great end
 of His earthly being. In His self-intuition He did
 not come to walk round the wards of a world of
 incurable sinners, and exhibit an illustrious example of
 sound and healthy morality. He was born to die, and
 by **"death to destroy him that had the power**

* Theodore Parker. *Discourse of matters pertaining to Religion*,
 Bk. iii. ch. vii. p. 184.

† John Stuart Mill. *Theism*, p. 273.

‡ Frances Power Cobbe. *Studies New and Old*, page 9, and
Broken Light.

of death, and to **rescue not angels but the seed of Abraham.**" To all the self-contradictory speculation, which guesses and invents objects and aims for this one life, He presents this word: "**The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom in the stead of many.**" (Matt. xx. 28.)

This single saying out of the Lord's knowledge of Himself is, for the perverted consciousness of prejudiced unbelief, the decisive ultimatum of revelation as to the light shining in the darkness which "**did not comprehend it.**"

The Son of Man—conscious of having possessed in His personal subsistence with the Father "**before the world was**" that glory which decorously and essentially belongs to the only-begotten of God—out of His own superabounding perception of His life-object and life-mission, in this saying uttered on the eve of His "**ascending to that place where He was before,**" announced simply that object indirectly there, with the purpose of impressing upon His chosen witnesses by His own example the law of the Kingdom of Heaven, in its contrariety to the exercise of dominion by the princes of the Gentiles:—"Let whosoever will be chief, become the servant of all: even as the Son of Man came not to

be served, but to serve and to give His life a ransom in the place of many." Indirectly, and therefore the more forcibly, in this, neither His last nor the most circumstantial prediction of His departure, He repeated the avowal that the thoughts and intent of His heart were to interpose Himself—His mysterious personality with the manifestations of it before and in time—His doings and sufferings, between their impending calamity and "**His own sheep.**" Interchanging Himself for them, to substitute His life as the equivalent for theirs.

How the spirit of the Lord Jesus pondered always this, His own great redemptive act! How, "**as the grace of God was upon**" the growing child, did He dwell under its shadows! How was his increasing "**favour with God and man,**" accompanied by His opening knowledge here! How when come to years He measured even its minute accessories! How familiar He became beforehand with every variation of its bitterness as it came from the hands of His nation and strangers:—"Betrayed!" "**Betrayed unto the Chief Priests and unto the Scribes; and they shall condemn Him to death, and shall betray* Him to the Gentiles.**" "**They shall mock Him and shall scourge Him and shall spit upon and**

* It is the same word as the former.

**“shall kill Him.” To mock and to scourge and
“to crucify.”**

And He never faltered. As He went in advance of the Disciples, with His soul so full that **“He took
“again the twelve apart in the way and began
“to tell them what things should happen unto
“Him,”** Jesus, it is said, **“went before them and
they were amazed, and as they followed Him
they were afraid.”** He stretched forth to the joy on the other side; for He had counted the hours, until as the first three Gospels with one accord relate His words: **“the third day He shall rise again.”**

He never faltered. Once later on, at the issues presented by His own illustration of the corn of wheat dying in the ground, the thought of being saved from that hour suggested itself, only **“to meet with instant dismissal,” “for this cause came I unto this hour.”** His face was set like a flint:—**“I was not rebellious, neither turned away back.”** No other evidence of this is needed than **“the strong crying and tears of Gethsemane :** when in opposition to the faulty traditional exposition which discredits His steadfast resolution and His love, His soul in its suppliant yearning, wept for the accomplishment of His life-purpose on the Cross; and His voice in its outcry for deliverance from death in the

garden, broke the silence of the still moonlight which wrapped the three unheeding sleepers. Ah! He never faltered: His purpose and resolve, His longing and outcry and tears, shall be the eternal study in the city, of which He is the Light, when His happy saints are gathered to Himself.

It is now many years since a party of English Sailors from a Queen's ship on the Mediterranean Station, spent a night on the shores of Greece. Sleeping out unsheltered, one of their number who had taken off his coat to cover with it a companion younger or weaker than himself, was found in the morning frozen to death. The manliest natures referring to that act of devotedness have spoken with trembling tones and irrepressible tears.

This poor earthly shadow of that great heavenly love, seems to insult the vast outflow of the tender and eager and ardent desire which agitated the heart of the Lord Jesus.

The trust which reposes on Him as its only and ultimate rest does not design either solely or chiefly to stir the emotions of His redeemed. But where the Holy Ghost is, there is the love, which is the fruit of His presence, and no man has healing from "**the stripes**" of the Substitute, who passes by, as of no interest to him, the sufferings of the Son of God in

the room of sinners, and who never esteeming this “**grace of the Lord Jesus Christ,**” has never broken forth with the passionate cry of grateful adoration :—“**I will love Thee, O Lord.**”

IX.

SELF DEVOTED.

But if the Lord Jesus came forth and came into the world, by His Father’s commandment and will; if in the world He was under necessity, and owed it to God as under obedience, and to His Church as debtor from duty of kinship, to lay down His life; was He therefore like the resisting Sacrifice bound “**with cords to the horns of the altar,**” an unwilling victim? Something has been already said as to the baselessness of such a supposition. But a fuller notice is demanded in consequence of the wilful misrepresentation of the popular theology of unbelief.

The death of the Lord Jesus was neither an echo nor a fuller realization of the human sacrifices of the Pagan world, the hard bare idea of one for others no matter how. By fair means or by foul, with or against

the will of the victim, by true self-devotion or by murder.*

Yet rationalistic prepossessions assume or require this supposition.

King David in prophecy spoke words, one thousand years before **"the genesis of the Christ"** which the Holy Ghost meant of, and referred to, the Lord; words which had no fulfilment in David's experience, but which were the prefigurative expression of the zeal, readiness and obedience of the Word manifest in flesh;—"Lo I come! I delight to do Thy will, O my God, yea, Thy law is within my heart." This is the utterance adopted from the Old Testament in which the New sets forth the motives which animated the Son of God, in view of the sacrifices of blood offered by the law, **"which can never take away sins."**

This prophetic fore-look into the consciousness of the Christ, is always fully responded to in the historic sayings of His earthly days. To take the first instance which occurs to the memory: on the Samaritan journey related in St. John iv., after the rest of the weary Saviour at Jacob's well had been interrupted by the woman of Sychar to her own salvation, His disciples brought Him food from the city. His refusal

* On this see in Dr. Mozley's *Sermons* some pertinent and weighty remarks. In the one on the Atonement.

to eat, because He had **“meat which they knew not of,”** being followed by their surprised question ;— **“hath any man brought Him aught to eat?”** **“My meat,”** He answered **“is to do the will of Him that sent me and to finish His work.”** **“Jesus”** says Meyer, “making the sensuous the clothing of the “supersensuous (the *pastus animi*), speaks from a feeling “of inner quickening and satisfaction, which He was “to experience still more strongly throughout His “divinely-appointed work onwards until its completion.” So entirely did this feeling predominate in His consciousness, that it is only the true inference from the narrative and His own words, when Meyer adds: “This inner satisfaction now “prompts Him to refuse bodily sustenance.” And correctly does Stier say in harmony with Meyer; “As in chapter xvii. “4, the redeeming death is included by a sublime prolepsis, so here the meaning stretches still further.”* Hungry as all the circumstances point to His being; not a simple passive concurrence, but the sustaining power of His deep joy in His Father’s will, lifted the mysterious Son above the calls of physical want, and the need of necessary food.

All this is in profound internal agreement with the majesty of His voluntary presentation of Himself

* Vol. v. 56.

after the High Priestly Prayer—"The perfume holy **"to the Lord,"**—of John xvii, when, in the garden, across the brook Kidron, **"knowing all things that should come upon Him,"** at His calm avowal to those who sought "Jesus of Nazareth,"—"I am He,"—"they went backward, and fell to the ground."

"When there were no depths, when there were no fountains abounding with water, before the mountains were settled, before the hills"; in time before the manifestation of His incarnate personality, and during **"the days of His flesh,"** it was His desire to die. Not seeking death for its own sake, nor in a spirit of vaunted martyrdom, but for its place in His Father's purpose and His own; and for the consequences to proceed out of it. And it does not in an infinitesimal degree detract from the significance of this desire, that as His hour drew near the anticipation **"troubled"** His willing soul. This is not only exactly what we should, on the *a priori* supposition, expect to find a true history recording, but it is also what actual experience realizes in or before every conflict of intense energy and anguish. Fear invades a purpose to which the will continues to hold with inflexible tenacity. More especially this is the case, in the discipline of that ideal human perfectness, which the Lord alone amongst men embodied, or realized.

With deep reverence in a sense never otherwise present in, or possible to, the words, it may be said of Him that it was His “consuming passion” to “**lay down His life for the sheep.**”*

The literature of no period, no perverse ingenuity has ever exhibited a more wilful misconception nor a weaker than that the vicarious sufferings of the Lord Jesus, were not possible, on the ground of involving injustice towards Him personally.

It was His own eternal joy, in His own eternal counsel, as eternal God; for the eternal joy which as a consequence it opened before Him as the Son of Man.

X.

GETHSEMANE.

But the records of His earthly life exhibit to us His will, still more conclusively exercised in this very respect. And the conditions are such, that where unbiassed perception is permitted its legitimate action,

* See St. John ii. 17. “The zeal of Thine house will consume me;” will devour me; “to be understood of a power which wears out *internally*.” (Meyer.)

no second question can arise as to this relation of the suffering Servant of Jehovah to His own Cross.

Let us reverently approach the mystery of the Lord's anguish in Gethsemane, bearing in mind that its incidents cannot be over-estimated, since it was the agony He endured, the submission which He manifested, and **"the obedience He learned"** there, which consummated His moral perfection, according to Heb. v. 8, 9.

That the occurrences, in this apparently sudden crisis in the life of the suffering Redeemer, were of appalling emergency to His own consciousness, is determined by the language, with its variations, of the three synoptical gospels which relate them; by the supplemental notice in Heb. v. 7; and by the words of His own lips in His most plaintive appeal to His three selected disciples, and His renewed supplications to the Father.

For the fulness and intensity of the five words, which are indicative of the Lord's condition in Gethsemane, the reader is referred to the note.* But His own expression of His extremity and amazement may, with an anticipation of the substance of the note, come under our solemn meditation here.

"Horried"; "terrified"; "stupefied"; words of no less import express the mysterious extent of the

* See Note D.

Lord's mental perturbation; the condition of His excess of sorrow. This is a matter upon which there is universal exegetical unanimity. And this disturbance of His inner calm and restfulness, this moral convulsion within Him, was produced by the extreme prostration of His physical life.

It is suggested to the devout readers of these pages that it is only the inference which truth makes from the language of the three Evangelists, that, in what is said of His movements and His posture in prayer, involuntary action is implied on the part of our Most Blessed and most anguished Redeemer; action almost if not quite beyond His control. **"He was with-drawn—torn—from them about a stone's-cast."** **"He fell on the ground"; "He fell on His face."** No other such prostration is recorded of Him. No second such utter abandonment of distress.

But let us open our hearts to the ineffable pathos of His own complaint:—"My soul is exceeding **sorrowful, even unto death; tarry ye here and watch with Me.**" What heavenly clinging to earthly supports! **"Watch with Me;"** that is, watch to aid Me! God, looking to men for sympathy, in anguish and in tears. How this whole narrative opposes with exceeding scorn all rationalistic devices to accommodate its conceptions to anything but an

objective Divine reality. “**Exceeding sorrowful**” (*περίλυπός*) is on His own lips a strengthened form of the word peculiar to the first Evangelist. Bearing rather on the load oppressing as the consequence of, than the emotion itself of grief. Often did the Lord speak of His “**soul**”; His “**life**”;* but it has in His lips, nearly always, in reference to Himself, one signification; not equivalent to spirit nor to body, not even representing, as sometimes in Scripture, His whole complex person, but standing for the life which could become disturbed, shortened, extinct, cut off.

This utter depression of the afflicted and Blessed Son, cannot be estimated unless from the combination of all His words in the former paragraph in that short sentence.

My life is reduced with anguish even unto death! “I am nearly dead from very grief.” On this, Bengel, so spiritual and generally so susceptible to the Lord’s meaning, has a strange comment;—“such sorrow as “might have led an ordinary mortal to commit suicide.” And yet, even in this, there is a suggestive stumbling on the edge of the truth.

Quite right here, is the remark of Stier, however, in general his whole exposition of this narrative is faulty, that “the Lord does not say my soul is sorrow-

* Both renderings of the same word.

“ful on account of my death, or in prospect of my dying
 “in dismay at encountering it; but He declares
 “himself by the *ἕως* to be already translated into the
 “*θανάτος*.”*

The significance of *ἕως* correctly apprehended, like the Latin *usque* of the Amiatine and Clementine Vulgates will not admit of the supposition of exposure merely, or near liability, to death; nor of death actually impending as a probability in the distance. Neither, assuredly, does it express dread only of death, either in the present or the future. The whole phrase, as it fell mournfully from the Lord's lips, implies, that in anguish, in terror, and in a stupor, He was in a condition even up to, whose issue would shortly be death. He was already passing the gates of the grave. Just as in Matt. xxvi. 36, His *ἕως οὗ ἀπελθὼν προσεύξωμαι*, “**until I go and pray**,” expresses the continuance of His action up to and including His prayer, so precisely the “**sorrowful until, or unto, death**”—*ἕως θανάτου*—intimates a tremendous pressure upon His life, which was becoming, and would be its extinction.

* *The Words of the Lord Jesus*, vii. 229.

XI.

THE CUP DEATH.

Collateral but conclusive support is afforded at this point, by the vision of the angel seen by the Lord in His anguish; and by the comment on the narrative in 'Heb. v. 7.

"There appeared an angel unto Him from heaven strengthening him" *"Strengthening Him,"* "Not by exhortation by invigoration" (Bengel), and the Lord's body not His spirit; not His mind; as also in other instances where the service of Angels succoured the Son of Man.* It is at any rate true, in this case, of the ministration which the wondering angel gave to His Creator.

The remark of good old Scott on the service of the Angel to the Lord shews into what difficulties Evangelical exposition falls, when under erroneous preconceptions;—"The angel," he says, "could not *efficaciously*

* "A ministration like that after the temptation, which served to invigorate His sinking bodily energies."

"All the previous and subsequent ministrations of angels chiefly referred to the condition of His *body*." (Hess quoted in Stier with approval, vol. vii. 231.)

“communicate strength even to His human soul, but “he might suggest encouraging topics.” But the words of the Holy record say **“strengthening.”** How then is this consistent with what was not efficacious? And the more is this an error that in such a dreadful hour as that in Gethsemane, the anguish of the Saviour’s spirit was beyond alleviation except from His Father Himself, immediately.

It was too by a succession of ministrations, not at once; ἐνισχύων, the present participle expressing continuous action in mysterious succour to the enfeebled Jesus. And it was these beginnings of revival, which were the ground of His more vehement urgency in prayer; so that **“His sweat became as it were “clots of blood falling down upon the ground.”**

In luminous consistency with the angel’s appearance, is the light thrown on the object of the Redeemer’s prayer, in the only passage in the New Testament outside the Gospels, in which the mystery is alluded to:—**“He offered prayers and supplications unto Him who was able to save Him “from death.”** Clearly that overshadowing presence of death was His extremity; and from it He called for rescue, with conscious and precise limitation. It is exactly the same thing, as His mournfully sorrowful request in the gospels;—**“Let this cup pass from Me.”**

By being saved from death, the Lord meant that He might not undergo it; that it might be wholly averted from Him. And in this the Son, who **“learned obedience,” “was heard.”** He offered with **“great outcry and tears”** an almost abject supplication and *was answered*.* We are not thus instructed that we may believe that God merely took knowledge of the fact that certain words were spoken by His Holy One, but that He responded to the exceeding anguish of His bitter entreaty, and did that which the Son as the Servant of the Father required. This result is as assured and as specific as when to Zacharias in the temple, or to Cornelius in his own house an angel said; **“Thy prayer is heard.”**

The more we look with reverent humility into the prayer as preserved to us in all three Gospels, the more clearly will every honest conscience become susceptible to this truth.

There would not, may it not be said there could not—His words do not make room for it—be two overshadowing specified objects of anguish and dread, present to the Lord’s perceptions, at the same moment; not two requests, on definitely distinct grounds,

* This word used also in Luke i. 13, and Acts x. 31 = to hearken, to give ear to, to obey, comply with, give heed to. (Liddle & Scott’s *Lexicon* on the word.)

exhibiting each a pleading for assent not passing into despair, only because of the illimitable extent of His resignation. The assault of two “objects of horror” (Bengel) there was not upon the moral energies of the Redeemer in His agony; each obliging Him as His last resource to take refuge in the omnipotence and infinite capacities of His Father’s being:—“**Abba Father, all things are possible unto Thee.**”

The object then so tearfully deprecated according to the notice in the Hebrews, and “**the hour**” so distinctly prominent under its symbol “**the cup**” in the Gospels, express the same great terror.

The allusions in St. Matthew thrice to the subject matter of the successive prayers of the suffering Lord, indicate this unity. They are broken by clearly marked intervals in which the Son of Man sought sympathy from His disciples. Whilst in the first supplication, the submission of will is a subordinate feature, and the emphatic one is the beseeching that the cup might pass; and whilst in the repetition this relation is reversed, and the subjection of the Lord’s will is the most marked element; in all three prayers, one thing only is expressed in its various aspects and bearings:—“**And He left them and went away again and prayed the third time saying the same words.**” And the manner in which by St.

Luke all three occasions are summed in one, certifies the correctness of this inference. This unity therefore is identity ; that something in the hour which He put from Him, that cup from which he recoiled, that from which He invoked His Father to save Him, was Death.

XII.

NOT THE CROSS.

But what death? Was it the Death on the Cross? To which at an interval of time only sufficient for the walk from the Paschal table to Gethsemane, he had previously referred as the accomplishment of that which is written : **“He was reckoned among the transgressors.”** It is too sad, that tradition and late exposition English and German, French and American writers and preachers, Evangelism and Rationalism, have lost the clue. Refused rather to take it up. With the luminous truth calmly facing their acceptance, theological

preconceptions paralyse their hand. Light blindness has obscured its wondrous and inconceivable form, and the consequence has been a multitude of failures on erroneous assumptions to vindicate the whole narrative from want of harmony with His own eternal counsel and fixedness of purpose regarding the transactions of Calvary.*

The cup from which the Lord shrank, against which His great cry went up to the presence of God, was dying there, with the purpose of His incarnation unaccomplished. Death *there*, fastening upon the life of the oppressed Lord of glory, was an experience, with all its issues, which astounded Him ; which wrung from Him calls of inscrutable anguish ; and which stirred in its depths that infinite tenderness which wrapped itself round the Redemption of His people.

His misery and fearfulness were occasioned by the near approach of a premature death, which, by anticipating, would have made the death foreordained, if not impossible yet incredible.

The whole relation, from all the combined sources of information, bears evidence on its face of being

* The risk run by any expositor who points out clearly this crucial difficulty in the traditional interpretation, and the cry which may rise against it, indicates to what an extent it is an apprehended weakness amongst expositors.

designed to impress us with the conviction that against this imminent "repulsive calamity" the entire convulsed consciousness of the Son of God stood in indomitable loathing and antagonism; yet lest the gratification of His own yearning desire—the putting away of the cup—might be in conflict with the will of His Father, He lay prostrate in the Garden, exhibiting a resignation such as His own eternal subjective existence can never again exemplify.

The Church of God has ever appealed to this relation by the Evangelists of the words of the Lord Jesus, as the sovereign indication of His subjection of will; as that ultimate limit in resignation which has no beyond; as that great light shining ahead whenever the deep waters go over the soul of any tried child of God, when violently sundered from some fond object of its affections. But it has done so, for the most part, in entire unconsciousness of its inconceivable tension.

Its magnitude can be appreciated, only in the intensity of His interest in that which He resigned, since it is only the extent to which the will clings to and centres in the object desired and sought, that can afford a criterion of its resignation. That is no trial of the will which asks it to forego a something of which it entertains but little estimation.

If His Father mysteriously demanded it, the obedient Son's submission, extended even to the surrender of His church, and leaving it to sink into perdition. The measure of His personal affection, therefore, towards the objects of His transcendent grace is the measure of His renunciation.

That in absolute unquestioning compliance, the Lord who was "**the Lamb slain from the foundation of the world,**" should be in Gethsemane ready to die, and there to yield up the eternal purpose of His divine self-existence; this impenetrable mystery of revelation, as a test proof of obedience learned, than which the inventive wisdom of God could not itself impose one more tentative, owes its worth and significance, to the depths of His unutterable love to His people, and to the constancy with which for their sakes He clung to the Cross.

Such a test as this our deepest convictions respond to. Every reader of the New Testament who has penetrated but a little into the incomprehensibility of the individuality of the Son, and into the increasing severity of the tests by which God proves His most advanced and heavenly-minded saints, at once accords with the suggestion. If the Redemption of sinners by His own blood, was to the Lord Jesus the one goal of His being, to His Father's glory;

if it had been His very everlasting and cherished purpose, then what everywhere the Scripture teaches of God's dealings with His firstborn sons, gives a consistence to the expectation and assurance that in the fulness of time the "**Leader and Captain of Salvation,**" would be not only Himself perfected by means of sufferings, but that His will and resignation, with reference to that purpose, should be tried and approved to the utmost possibility of righteous demand.

That the approach of an untimely death in Gethsemane, cutting Him off from the death of the cross, should in the way of probation exhaust all the possibilities of testing the obedience of the Lord, can be realized only in His own apprehension, that it involved the surrender in His great redemptive salvation, of a fulness of bliss which exceeded all else that His soul most tenderly treasured.

As the stupendous reach of His resignation, is indicated, alone, by the infinite measure of His incomprehensive love, so through both combined there comes out into a dazzling distinctness which blinds the natural understanding, the ineffable voluntariness of His ignominious death.

The Agony in the garden presents to His saints problems, which in endless participation in the glory of the Lamb they can never search out, but even the veiled

glimpses which we catch of its import now, with a majestic pity like that exhibited by Himself in His earthly days, convict of impious credulity the attempt to gainsay the Lord's substitution of Himself in death for His people, on the ground of arbitrary injustice in His Father; or of pressure on His will contrary to His own volitions.

Dr. David Brown* has referred to the Pagan enmity against the gospel manifested by "Celsus and Julian; "who could see nothing but cowardice in this Geth-semene scene, as compared with the last hours of "Socrates and other magnanimous Pagans; and to "the wretch who went to execution in the days of "Henry IV. of France, jeering at the Lord for the "bloody sweat, which the prospect of death drew from "Him, whilst the assassin himself was about to die "unmoved."

But standing face to face with courtly and coarse ignorance alike, every man open even to average moral impressions, becomes conscious that applied to the Lord Jesus under exactly those conditions lately enlarged on, where causeless enmity blasphemes His anguish, such words as fortitude, sublimity, heroism, are absolute bathos; unless by the indulgence of His condescension to some poor heart seeking in vain for

* *Commentary on the Old and New Testaments.* Collins, Glasgow.

words, to express its adoring appreciation of such love. Each heart that knows its own want of powers adequate to utter forth the emotions which stir it, finds its rest in the consecrated atmosphere of a silence and awe, a self-abasement, and self-devotion which are its only seemly tributes of praise. That heart—and the heart must be the discerners of what is congruous here—best comprehends and has the truest veneration for Gethsemane which lays it reverently away, in those its most secret and most sacred recesses, reserved alone for the profoundest consecration to God.

XIII.

THE DEMANDS OF JUSTICE.

But if the entire series of supernatural events commencing with the assumption of human nature, which led to and terminated in the substitution and ignominious death of God's own Son, is not chargeable with any violation of the moral rights and moral dignity of the personality of the Son, yet could not the tender benignity of the love of God have accomplished its purpose without resorting to a measure so extreme?

Was it not at least a waste of energy and grace?
Was it seemly?

The answer to this enquiry cannot be resolved out of any subjective data in the being and constitution of man because it is dependent on considerations, which are intrinsic to the being of God, and are therefore beyond, and outside altogether of the reach and mental perceptions of the former, who cannot by searching, find out what is in God. Unless therefore we could avail ourselves of God's intuition of Himself,—His own inward look into His own being,—no reply could be conclusively possible here. A revelation from God, concerning God, is necessary. But this aid and grace have been granted to us, and exactly there, where they are most absolutely decisive, namely, in that department of His holy writings, in which at great length God's relation to His sinning and guilty creatures is treated of; and the connection defined between His character, and **"the redemption which is in Christ Jesus,"** in its bearing on them.

The "*locus classicus*," Rom. iii. 20-26, being just where and what it is, ends all *honest* doubts and reasonings here.

It is impossible to misconceive the point of a passage more entirely than has been done in this by writers of differing schools, of whom Bishop Miles

Coverdale may stand in his translation of the Scriptures as the representative; from whence probably in part the error of our present English Version as to the pivot word was adopted. This will be sufficiently apparent by placing vv. 25, 26, from Coverdale's version in juxtaposition, with a rendering more true to the Greek text; "Whom God hath set forth for a
 "mercy seat through faith in His blood, to shew the
 "righteousness which availeth before Him, in that He
 "forgiveth the sins* which were done before under the
 "sufferance of God which he suffered, that at this
 "time He might shew the righteousness which availeth
 "before Him: that He only might be righteous, and
 "the righteous maker of him which is of the faith on
 "Jesus."

It cannot be denied that grave damage has resulted here, by repressing, in this misleading rendering, that element precisely, which is the very substance of the cause which led to the free justification by grace *only*, through the blood of Jesus Christ. When the Com-

* This rendering is one instance of the correctness of the judgment passed on this Translation by Dr. Scrivener, in the Preface to his *Notes to the New Testament*, in which he estimates the relative value of the various English Versions. Coverdale, Dr. Scrivener says, always fails us, when we seek help from him in critical emergencies, whilst he renders happily places of less consequence.

mittee for the Revision of the New Testament have given to the world the fruit of their ripe and laborious scholarship, their version may be anticipated to approach closely in this place to the one immediately given :—

“Whom”—Jesus Christ—“God hath openly* displayed on His own behalf,† as an expiation by means of His blood, through faith, for the exhibition of His righteousness; [an exhibition necessitated] on account of‡ the pretermission of [the neglect in

* On this verb and the preposition in composition with it, Greek Scholars are referred to Cremer's *Biblico-Theological Lexicon of New Testament Greek*, 2nd Edition, translated, Clark, Edinburgh; and may also consult Liddell & Scott on the same words.;

† Middle voice. When verbs in the middle voice are followed by an accusative of the object expressed, as here the dative of advantage—*dativus commodi*—is understood. And Donaldson says “the middle voice followed by the accusative of the object is either appropriative or might be called *intensive*, but really implies an immediate reference to some result in which the agent is interested: or it is causative of action done for or on behalf of the agent.” (*Greek Grammar*, page 443, Second Edition.)

‡ The preposition with the accusative here, cannot* possibly express purpose, in order to. Neither does the noun occurring in the New Testament here alone, express *remission*. It is not at all a synonym for the ordinary word for forgiveness; and treating it as such, is the error which in Coverdale, our English Version, or others, has led readers altogether on the wrong track. This once used noun is according to Cremer a “letting pass.” It is passing over, passing unnoticed, unpunished. In surgery = paralysis. Meyer's

“punishing, διὰ τὴν πᾶρεσιν] the sins that went before,
 “in the forbearance of God; for the exhibition of His
 “righteousness at this time, so that He might be and
 “is righteous Himself, and making him righteous
 “who is of the faith of Jesus.”

In the whole passage commencing at the twentieth verse, there are three aspects of the one and same righteousness of God, in its regard to related subjects. In the first place the righteousness of God, is unto and upon all those that believe. Again a vindication of God's righteousness was made personally necessary by the fact, that the forbearance of God led to a long period in which He seemed not to be concerned at nor dishonoured by sin. This vindication was made when the death of His Son Jesus Christ declared that He would and must punish sin. And lastly—a consideration differing altogether from the preceding ones—the righteousness of God admitted of His making the ungodly judicially righteous, only in virtue of Jesus Christ having been **“an expiation through His**

Commentary on the entire passage is a piece of magnificent exposition. And Trench (*Synonyms of the New Testament*, 7th Edition), has a valuable critique on the distinction between the two nouns, without however any reference to Meyer. Has that writer also, like Alford, borrowed *en masse* from Meyer, without acknowledgment? Differing in this respect from both Doctors Ellicott and Lightfoot.

“blood.” Only thus could the demands of His justice forego their satisfaction from the impious themselves.

There had been in the times preceding the appearance of the Lord Jesus, both beyond and within the limits of the covenant people, manifestations of **“the righteous judgment of God.”** These—as the flood, the overthrow of Sodom, and the ministry of the prophet Elijah—were sudden, startling, and as far as their energy reached, exhaustive. But they were, in fact, exceptional in occurrence and partial in extent. From hence it appeared as if in the rule of God over all the earth, there was a toleration of sin, which seemed to charge His justice with laxity: His forbearance being indulged at the expense of His Righteousness, by leading to the pretermission, the passing over (*πάρεσις*) of sins gone by. And this omission of punishment, this delay in retribution having opened the door for the aspersion of God’s character, He exonerated Himself by a signal display of His righteousness. This in ineffable grace He did, not by a sweeping destruction of the whole world, but by the public setting forth of His Blessed Son by Crucifixion. He called the **“sword against His shepherd and the man the fellow* of the Lord of Hosts.”**

* Out of the twelve occurrences of the Hebrew word in Zech. xiii. 7, translated “fellow” it is rendered by the English “Neighbour”

The expiation therefore effected by the Lord Jesus, is thus first of all presented as requisite in God's own behalf. And being on this account so, it was so in addition, in order that mercy and justice might accord in further making righteous every one who believes on Jesus. *An* exhibition of Righteousness being imperatively required in the first instance, that one above all was ordained and effected by the wisdom of God, as being besides the only manner in which the impious should become righteous, and guilt be discharged from the conscience.

Is the question asked again? Hear then the reply. In an epistle which "the higher criticism," as it is vain-gloriously termed, has not ventured to assail as unauthentic, St. Paul explains authoritatively the motives of God, in the vicarious death of the Lord Jesus.

Even those who raise issues against the Epistle being by inspiration God's *ipsissima verba*, cannot controvert on the part of the writer, an impressive quiet assumption—more forcible than an expressed

in every one except here and twice in Leviticus, which is a needless variation. Confined to the Pentateuch, "it there says Hengstenberg—*Christology of the Old Testament*, iv. 109,—“occurs in laws relating to “injuries done to near relations . . . related both bodily and “spiritually by a common descent,” . . . “equivalent to brother;” and Stier, vol. vii. 188, has an excellent comment on “this most “lofty word of the Old Testament.”

claim—of being familiar with and fully expounding the secret reasons by which God was actuated in the Crucifixion ; that that event, a subject of secular as well as inspired history, was brought to pass from causes which had foundations in moral obligations. God did it. In it He was influenced by motives which had reference to Himself, and respect to His own character. That God did it, in the interest of His righteousness, the demands which His justice made on Himself ; that its object was to exonerate Himself from the imputation of a seeming toleration of sin : and that He chose and ordained exactly *that* method, and not one less extreme, because the calls of law demanded it as a condition of “**justifying the ungodly.**”

But if God’s regard for Himself, would not admit any longer of the pretermission of sin without this exhibition of righteousness ; if forbearance must cease ; if the propitiation by Jesus Christ was morally imperative, because God had so long held back from wrath ; much less was it possible to do violence to His justice and Himself, by abstaining from “**throwing sin back upon its committers in its punishment.**” Still less so to advance them unpunished, either in their own persons or in that of a substitute, into the condition of being at “**peace with Him**” ; in which they should

“**boast in hope of His glory ;**” should “**reign with Him in life;**” and with Him enjoy the nearest and highest conceivable fellowship.

The enquiry is therefore, for all honest humility, finally set at rest. That “**the Word**” which “**in the beginning was God,**” separate in person, self-existing, self-maintaining, underived, timeless, should “**become flesh**” and being flesh “**full of grace and truth,**” should become a substitute in death, was a necessity of love and righteousness combined in Redemption. Wanting this, Eternal Release was impossible. The Righteous God could at any time love the unjust, only because Jesus Christ was the “**Lamb slain from the foundation of the world.**”

Writing on water has as much permanence and cohesion as the vapourings of modern infidelity, which sneeringly terms this “the juridical view” of the atonement.

XIV.

ACQUITTANCE : ITS CERTAINTY.

“**Before the mountains were brought forth, or ever God had formed the earth and the world,**” whilst as yet no sinners were in being, to be by sin obnoxious to His curse, no external compulsion lay on God, even to acquiesce in the appointment of a Surety and Substitute. No constraint, to lay on Him their iniquity, nor to accept His life as the equivalent for theirs. But He acquiesced. Nay! the very conception of redemption and its obligations originated in Himself. The one accepted and ordained, was His own **“only beloved, and only begotten Son,”** before all time periods, as very and eternal God as the Father Himself. Therefore after the transfer of the transgressions, because of which **“the stroke”** fell on Him, when the Father, having **“crushed and put Him to grief,”** had once accepted the deposit of His spirit,

which the Son committed to His hands, this recognition of the accomplishment of the condition brought into exercise another aspect of the justice of God. In accordance with which it is required by the Kinsman-Redeemer, that the people represented in His death do not suffer a second infliction of judgment; but that they stand eternally loosed from peril **“of wrath to come.”**

As it is, in God's behalf, asserted that they do. **“Jesus, delivered us from the coming “wrath,”** Jesus is our rescuer. A stronger word this than Saviour, and one of the old Testament Greek synonyms for the Goel, the only Old Testament word translated Redeemer, it expresses not in the tense, but in the term itself, “Our Deliverer absolutely and “evermore . . . the deliverance as a mighty fact, “a strong powerful extrication from the judgment “which shall inevitably smite all who have no part in “Jesus.”*

“While we were yet sinners; Christ died for “us! much more then, having been now justified “by His blood we shall be saved from wrath “through Him.”

*Dr. C. A. Auberlen, on I. Thessalonians, in Lange's *Commentary*, giving the participle a substantival sense.

If in His matchless self-surrender to the death of the Cross, the Lord Jesus, as the Servant of God, was the substitute for any specified man amongst the dead or the living, the vision of **“the Son of Man sitting on the right hand of Power and coming in the clouds of Heaven,”** is not more absolutely guaranteed by His own Resurrection from the dead than that man’s appearance in glory, with **“Christ his life.”**

“It is a faithful saying, for if we died with Him we shall also live with Him.” *“If we died with Him”*; objective, coincident, historical participation, in the death which the Lord died once. Participation, whose unity of incidence, whose moment of consummation is sharply definite. Not effected at any time subsequent to the Cross, nor affected by any subsequent event. Not a subjective experience; nor to be confounded with appropriation, application, or reception.* Certainly not contingent on baptism; not even on faith. But faith, and all experiences and evidences, being dependent on it. Not contemporary nor coetaneous with them: but a death having all graces wrapped up in, and issuing from itself, as a “dying along with” the Lord Himself, in His blessed interchange of **“the just for**

* See Note E.

“the unjust.” In the New Testament there is no such conception as the merit and virtue of the death of the Blessed Son being laid up in a treasury and afterwards appropriated to those amongst men who eventually believe.

When “the waves of the Prairie fire” “in the great “lone land,” threaten with a horrible end all those who are within its terrible sweep, when water is distant, and flight cut off by its rapid advance, there is one only way of escape. And experienced travellers know it. Setting fire to the withered grass to their own lee-side, as its flame recedes before the wind, they find safety, where it has consumed before them. To look on with tranquillity, as the fiery tide which follows them on approaching their standing ground, rolls sullenly back from finding nothing to feed on, where all has been already burnt up.

* * * * *

On earth ; beneath the earth ; or “in the vast interstellar regions of perpetual silence,” no refuge exists from the retributive judgment of God but at the Cross, where retributive judgment has beforehand gone past. But there, not the life of God in God, is more inaccessible to hurt than unruffled peace shall keep those who have

been embraced by acceptance "**in the Beloved,**" as the consequence of His having become curse for them.

God will not a second time exact the penalty for the same transgressions. Assuredly not under the plausible evasion, that it is not the sin of the transgressors which is punished thus again, but their unbelief.

"For if when we were enemies we were reconciled to God by the death of His Son, much more having been reconciled we shall be saved by His life."

These words do not define a something which, however blessed, becomes a fact in the life of those interested. They are not an experience, but the foundation of one reaching centuries backwards. By His death, the Son of God did not—with devout reverence it is written, did not—supply to sinners a raw materiel of "**eternal Salvation,**" of "**reconciliation,**" to be by their own grace touches, in ages afterwards, fabricated into the perfected at-one-ment; but all that can be conceived or included as in, or necessary to, God's being conciliated and at peace towards His people for ever, was effected THEN by the Lord Jesus, by the self-contained virtue, of His one perfect and efficient oblation of Himself.

"Much more." What does this language mean? What is the philological value of these two words?

four times repeated in a short extent of nine verses. What is their inspired significance? **“For if when we were objects of hatred, we were passed into favour with God, by the death of His Son; much more (πολλῷ μᾶλλον) having been passed into favour we shall be saved by His life.”**

Towards those for whom Christ died, God by that death became altogether pacified. This is the foundation truth of the argument. What is that which is much more certain than it?

“Much more,” writes Meyer, “expresses the enhancement of certainty as in vv. 15-17:” erring in this however that the argument *a majori ad minus* does not fortify “the carrying out of the divine act of atonement;” but the result and consequence of it. It is not a settlement of doubt, but a statement of fact: not conclusive as to degrees of conviction; but of the relative strength, of objective historical issues. If reconciliation was the grand assured outcome of the death, much more is the exemption from wrath the assured outcome of reconciliation.

The transformation of enemies into friends, by the shedding of the blood which proved the love of God to the impious, was the first consummated fact.

And this first carries with it its complement as a minor consideration.

XV.

PURCHASE.

For what is Redemption?

The English noun Redemption, in the New Testament, represents one Greek word only, *λύτρωσις*, and its compound *ἀπολύτρωσις*. The verb to redeem stands, in the English New Testament, for two Greek verbs;—*λυτρόω*, and *ἀγοράζω*, and its compound *ἐξαγοράζω*. Inaccurately; since the latter word does not, in distinction from the former, mean to redeem, but “*to buy*,” and is correctly and consistently so rendered, save in Rev. v. 9, xiv. 3, 4, where, out of its thirty-one occurrences in the entire New Testament the translation is less happy, and is due, it is fair to infer, to the mental prepossessions of the translators.*

* Even that admirable scholar, the late Dr. Tregelles, has in his translation of the Book of the Revelation not avoided this inaccuracy. This word means simply and only (1) to frequent the market place, the Forum (2) to do business there, consequently to buy or sell there (3) to be a lounge, from idly frequenting the place without having call there. Liddell & Scott on the word.

I. Cor. vi. 20: and vii. 23, precisely define its true significance;—"ye are bought with a price."

Neither does its compound ἐξαγοράζω mean to redeem; but either (a) to purchase some out from amongst many more, or else (b) to purchase completely, buying entirely off, or buying entirely up; in which latter sense, it occurs Eph. v. 16, also Col. iv. 5 and is correctly translated by Dr. Ellicott "buying up the opportunity."* In the only other two occurrences of ἐξαγοράζω in Gal. iii. 13, and iv. 5, it would be felicitously given in the English version as "**completely bought us off.**" Taking this word with reference to the past, as equivalent to buying back, is not justified, in either its simple or compound form. Indeed no New Testament Greek word authorises the meaning, suggested by the English words redemption or redeem. Not even λυτρόω; although in the Old Testament, it represents, in the LXX, a Hebrew word, which does contain the idea, although not philologically.

Captives, sinners, may be bought out from others in slavery or bought off from the curse of the law, but not strictly bought back.

Purchase and redemption being distinct ideas, are yet related ones, and much may be said as to the former, which would contribute to a fuller understanding of the latter.

* In his translation of the Epistle at the end of his Commentary.

Although the word buy ἀγοράζω, does not contain the same developed significance as another—περιποιέομαι—in Acts xx. 28, yet it has the same element latent in it, if so much indeed may be conceded, as that it is latent; at least the conception of possession, consequent on the act of purchase, is more prominent in the word in the Acts;—“**the church of God which He acquired with His own blood.**” Here the fact is self-contained in the word, that by His own blood God gained possession for Himself—the middle voice—of the Church; by His own suffering action, it passed into His keeping and use.

In every case where ἀγοράζω occurs in the New Testament—excepting for the moment its five references to the death of the Lord Jesus—it stands for the fact, that a certain price was paid for a certain thing, by which that thing become the enjoyed property of the buyer. Not that the price raised probable contingencies. When the word applies to the price paid in the blood of the Lord Jesus, this also, and no other, in its signification. He “**bought:**” and that which He bought is God’s; not conditionally, but *re vera* for His use, satisfaction, and glory.*

* All that infidelity has said against this, as presenting the atonement as “a transaction of giving a commercial, or quantitative

Let the same honest intelligence which interprets faithfully the laws of a kingdom, be exercised on the Bible representation of being bought by the blood of the Lamb, out of, or in a partitive sense, taken from, men; and the design, the act, and the end of buying, will be coincident; the purchase issues in possession.

“What ! know ye not”—the subjective element—that the objective facts; **“Ye are not your own : for ye were bought with a price.”** Do ye not know that the price paid for you has taken from you your rights to yourselves; and has transferred you into the occupation of God, His lordship and service?

It indicates the influence which rationalism maintains, even over a large proportion of Evangelical believers that these palpable considerations have, in the interest of a modification of universalism, been controverted by them: with an appeal on their part to certain general terms; overlooking, or ignoring, their force and point of expression, as lying exclusively in their divergence from a strict Jewish particularism.

“equivalent,” is merely denial of the fact predicated in the Words of God.

One asserts an otherwise inconceivable matter in history; the other contradicts it.

XVI.

RELEASE.

But what is *Redemption*? As distinguished from purchase? Redemption, which stands for the λύτρωσις of Luke i, 68; ii. 38; and Hebrew ix, 12; or the ἀπολύτρωσις of more frequent occurrence; as Rom. iii, 24; or Eph. i, 7?

There is probably, in all the mass of theological literature in existence, and in the perceptions of Bible Students, no subject on which more indistinct, inaccurate, beliefs prevail.

The word redemption, in the English New Testament, is so woven into the woof and web of the faith of God's elect, touching their justification through the "**precious blood**" of the Lord Jesus, that even the most delicate hand may scarcely attempt to re-adjust the conceptions of Christians, by the proposal of another word, more adequate to express the meaning of the Greek terms originally given to us by those who were inspired of God.

Yet, to abstain, at least from suggestion, is only to assent to the perpetuation of misconception of Divine Revelation.

Redemption—formed from the Latin* *re emo*, with *D* demonstrative inserted—to *re*-purchase, or to purchase *back again*, is not a synonym for, does not justly represent the Greek verb because the idea of repetition or return is not contained in the latter, as it is in the Latin word, or in the English one formed from the Latin. This has been noticed in a previous chapter. But this is not the most fruitful cause of misinterpretation. The “**Redemption**” of the New Testament, is not merely an equivalent of simple buying or purchase. It is an idea in advance of it. As it is neither the act of doing that which redeems, nor the means which is paramount in the word itself, although it supposes, and covers, both. It is the result of the act, and the consequence of the use of the means. Slight as this distinction may seem, it is when kept in view, followed by the happy effect of freeing us from a vicious defining in a labyrinth.

The meaning of *λύτρωσις* must be looked for, in its root word, which must rule all its derivatives. The

* See under words: *re*, *redimo*, *redemptio*, and the letter *D*; No. iv., B. 3: in the fifth edition of White and Riddle's *Latin-English Dictionary*.

root is λύω; of which, the primary literal sense is "to loose."* Applied to: 1. *things*; to loosen, to unbind, to unfasten; 2. of *living beings*; a. of horses, to unyoke, to unharness; b. of men, *to release*, to set free; c. of prisoners, *to release* on receipt of ransom.

Λύτρον—as which "**the Son of Man gave His life for many**"—is the price paid for the release.

Λυτρόω is, in the active voice, to release on receipt of price paid; middle voice, to release by payment of price; passive voice, to be released by payment, made and accepted.

Λτρωσις is therefore the *outcome*, the end of the ineffable complex operation of the Divine Persons. It is deliverance; freedom; discharge; release, by or on price paid. Neither the price paid, nor the act of paying it, being in the word itself, the leading conception: this being that which is the product of both, the determinate rescue; liberation, consummated on one side, and realized on the other.†

A redeemed people is, therefore not a people for whose liberty a price has been paid; but a people who have *been set at liberty by the payment of a price*.

To say that a people is released yet continues in

* See Liddell & Scott on the word; and Cremer.

† See Note C. for this liberation as *the* feature of the Hebrew law of the Goel or near kinsman.

bondage and perishes in it, is an absolute subversion of language, an irréconcilable contradiction ; a being and not being, at the same moment. No people can be at once lying in captivity and dying there, and freed from that captivity and in liberty and life.

Therefore when the Lord announced that He came to give His life as the price of release, His perception of the connection between the cause and the effect, limited the intention and the substitution to **"many."**

In consistent accord with this, the other occurrences of the noun will yield their testimony, as for example ; Eph. i, 7. or Col. i, 14. **"In whom"**—God's beloved —**"we have release after price paid in His blood the forgiveness of sins"** : where release appears, not as a result of the precious, cleansing blood that may, or even shall, be realized, but as the result in operation ; not as the deliverance in course of consummation, but as the state and condition perfected and possessed.

The Lord Jesus **"bought"** His people **"to God by His blood"** ; but in another aspect, He **"entered by his own blood once into the holy place, obtaining eternal release,"** on presentation of that incorruptible price. Hence having been set free from all that the pouring forth of His life had respect to, his people rely upon the justice of God, for

their exemption in the day of wrath from all the penalties due to sin.

Nowhere does the supernatural Revelation of God, declaring the supernatural manifestations of the Word, concede inoperativeness to them; nowhere attribute to His death mere contingencies, or possibilities only.

Absolutely and always, in its representations, results exactly affirmed and in indissoluble sequence, are created by it. Nowhere is the death of the only Son of God, an experiment upon mankind at large. He did not by dying, place blessings within men's reach, and leave it to circumstances to determine who they shall be, who come ultimately to the enjoyment of them.

As with the life of the Son, since His resurrection;—
“because I live, ye shall live also,” so it is also with His death;—**“One died for all, therefore all died,”** In Him, and with Him they died, who are covered by that **“all.”**

XVII.

GUILT.

But do not the greater part of men make light of so grand a release? Alas for themselves! it is too true; like Esau they tread it under foot. But what is thence proved? They speak evil like Renan coarsely sometimes, and sometimes keeping within the bounds of covert contempt: less frequently manifesting an irritation, such as the Passion Music of Bach or Beethoven, or the Choruses of Handel, may call out in idiots. And why is it so? Because they neither have ears to hear the melody of its songs, nor eyes to see the danger opened at their feet; neither will they acknowledge its cause, in their sin, which arrays them in opposition to the Creator they affront.

“ They indeed* make very light of their philosophical perceptions, who fancy they can dismiss the greatest riddle of the world, the existence of evil, simply by

* Dr. Julius Muller: *The Christian Doctrine of Sin*, vol i. 28. Clark, Edinburgh. Urwick's translation. A writer not always as dependable as here.

“forbidding it serious thought. They speak of the
 “disagreeableness of reflections so studiously directed
 “towards the dark side of life . . . and they advise
 “us, for our own sakes, to turn away from the question
 “of evil, because our troubling ourselves about it will
 “be of no avail save to plunge us into gloomy
 “melancholy But as the well-known device
 “of the ostrich does not save it from the weapon of
 “the hunter, so the mere shutting our eyes to the
 “reality of evil does not make it vanish, but delivers
 “us only the more surely into its power.”

Sin, as missing the true goal of existence in God;
 as transgression of the law; as one uniform revolution
 of consciousness around the sole centre of self-will; as
 the exaltation of the person of the sinner in opposition
 to the person of His Creator, is the only key which
 opens the enigma of the loathsome and dark pages of
 history; and guilt, as clouding the mind with the
 sense of retribution, alone accounts for the terrific
 forebodings in death, of men who have revelled for
 years in its denial.

Nor can anything else explain the irrepressible con-
 viction of judgment, embodied in such conceptions as
 that of the too human one of the Eumenides, the
 avenging furies of old classical teaching; whilst the
 fact that the hated word the Erinnys when used in the

singular was often a synonym for impersonated, avenging Conscience, testifies to the extent to which the consciousness of guilt was acknowledged to pervade all human self-intuition.

Every man makes his child-beginnings in this world with more or less of this feeling of guilt. As in us all there is a first apprehension as rapid as the lightning's flash of our individual existence, so there is a first sense of guilt inseparable from every responsible being, rising into an experience that sin is "an operative principle" hindering and perverting the whole being of man; a discord of the inner life exerting a tyranny over him, from which he cannot free himself.

This sense of guilt, in its more intense forms, before the external revelation, first brought the conscience face to face with a world of retributive wrath. The instinct, so to speak, implanted by the Creator in the moral constitution, developed the subjective foreshadowing in agreement with the outward objective reality.

"Cain's awful guilt," observes Dr. Tayler Lewis in his note on Lange's comments on the words of Cain, "**whosoever findeth me shall kill me,**" gave a "preternatural power to his imagination, and peopled the world with avengers." . . . The supposition "too that by whosoever or whatsoever finds me he

“ may have had in mind imagined demonic beings is
 “ not to be rashly rejected. To say nothing now of
 “ any outward demonic realm such as the Bible else-
 “ where clearly reveals, a subjective world of devils is
 “ created by the guilty human conscience, which must
 “ find an avenger, an ἀλάστωρ, somewhere: and we
 “ thus regard Cain as the first human medium of this
 “ awful revelation, just as other doctrines of a
 “ different kind have been brought out first as
 “ emotional consciousness and afterwards as expressed
 “ dogma, through the action of the human soul itself
 “ in its holy experience Thus the
 “ doctrine of a hell originated in the human soul
 “ itself, just as the hope of some final rest in holy souls
 “ like Enoch.”*

* Lange on *Genesis*, Note, page 259. Observe: Dr. Lewis is speaking of the origin and growth of the *doctrine*, not of the thing itself; and he correctly asserts that the belief, or intuition is laid down in the very lines of man's moral being. That it was God's first method of revelation, within man.

XVIII.

ITS POWER.

This fearful experience must issue, either in **“repentance towards God and faith towards our Lord Jesus Christ,”** or else in self-hardening and final reprobation.

And it is exactly here—when the voices of his soul prompt him to turn to God for help—that men make their first and an irrevocably fatal stumble.

“We do not deny,” says the writer quoted two pages back, “that the necessity under which we are
 “of attributing sin to ourselves and of accusing ourselves of wandering from God, and of opposition to
 “His will, is very humiliating and even fearful. On
 “the borders of this dark abyss, into which man must
 “descend alone . . . not merely a superficial and
 “worldly morality . . . not merely a pious
 “sentimentality . . . not merely a philosophy . . .
 “but even an earnest and religious consciousness,

“starts back in alarm and betrays a strange proneness
“to resort to exculpatory theories.”*

This is a course which is open to men, in which—
except in reference to the objects of His eternal choice
—no influence from God peremptorily thwarts them;
wherein every success makes a farther advance
imperative, until the man reaches a still more giddy
pinnacle than the ancients of Israel, in their chambers
of imagery;—“**the Lord seeth us not; the Lord
“hath forsaken the earth.”**

In these days men climb, until they can look up to the
heavens, and gazing complacently and comfortably
round, hug themselves that there is no God to avenge
His own law, and that they may therefore safely
indulge their tempers and their sins.

A new problem in science no doubt they flatter
themselves it is, successfully solved; a great step
forward; when it is in truth a simple return to the
atheism of long past generations, the resumption of its
cast-off garment;—“**the fool hath said in his heart
“there is no God, he hath said . . . I shall
“never be in adversity.”**

The progress to this goal is both culpable and full of
pain; conscience is outraged until it becomes without
feeling, and the transgressor is under the tyrannical

* Dr. Julius Muller, i. 215.

necessity of strengthening himself against God more and more.

“When the *ego* in unbridled selfishness imagines that it will overleap all the divine commands, it finds that the insuperable power of these laws within him, mocks his vain endeavours. The consciousness of guilt is thus a power *over* the man in his present condition, so wonderful a power, that it often compels the most reckless criminal as if by a spell to confess his crime and to deliver himself up to the sword of justice, from which a persistent lie would have permanently shielded him. It is only by repeated resistance and persistent obduracy that a man can entirely free himself from the inner self-upraidings. But his gradual searing and silencing of the inner monitor, so far from exculpating the sinner, involves the responsibility of a long course of guilt of which it is the fruit.”*

There is too a point where restraint and expostulation on the part of God absolutely cease. Once reached the conscience is no more even ruffled by a passing conviction. The lethargy of mortification has supervened; God is silent, nay co-operates whilst the measure is being filled up:—“**Ye condemned and**

* Muller, as before, p. 213.

"killed the Just One. He doth not resist you."

"This dark pregnant sentence is the concentration of
"the announcement that the judgment impending on
"them, is inevitable."

"What thou doest," was the Lord's terrible command to Judas, **"do more quickly."** Τάχιστα.

Sin, therefore, according to the derivation given by the ablest and latest philologists from the Latin *sons*, is that which hurts, endangers, disorders; as equivalent to *nocens*, which makes the soul guilty, criminal; and "as *nocere alicui* means nothing less than *neci* "*esse alicui*, to be the cause of the death or ruin of
"any one, so *sons* means primarily destroying, killing."

"Sin," in the language of St. Paul, **"taking
"occasion by the commandment, deceived me;
"and by it slew me,"** (ἀπέκτεινεν, killed me, *ut passim* in N. T.) murdered me.

Yet not so, as that all sins are alike; as it is in physical diseases, so it is with this moral one, of which the most exact figure was leprosy. One dies inch by inch, stoutly contesting each step of the incline; another rushes to his end. One dies with a glory lighting his features; another convulsed with

passion and pain. To this one, it is a sad pleasure to minister ; from that even those who most love him are repelled. Yet, are the variations which have each their own fatal issues perceptible to the lifeless form in its shroud ? Or are they of any real intrinsic moment ? Is not death, death ?

The stranger who looks through the grating of the Morgue attached to the Hospice of the great St. Bernard Alps, sees a sight never to be forgotten "till his dying day." Upon a group of figures in different attitudes, "the dim uncertain light casts a "weird and awful expression of life." Yet all there died in hopeless exhaustion ; their frozen forms, as death seized them in the snows, stereotyping from year to year in their fixed and frigid looks the anguish of their lonely extremity and despair.* How different are they in such a death, and in such burial, from those dying in beds in English homes, of fever or cold, and lying in English graves ! yet how distant soever the type may be, is not the finality one and the same ?

* In the *British and Foreign Evangelical Review* for July, 1868, there is an interesting and indeed brilliant article on the whole establishment on the top of this Great Alp.

In the classification of sins, diverse as their hues may be, all the groups meet in one righteous doom of **“the Second death.”**

And every sin is mortal. One sin **“retained,”** is a contracting cell, which closes perhaps slowly, still surely at the last, to crush its committer with its walls of anguish.

**“For whosoever shall keep the whole law,
“and yet offend in one point, has become guilty
“of all.”**

XIX.

PUNISHMENT.

A passenger from Paddington, by the South Wales line of the Great Western Railway, was in a compartment where no lamp was lighted; and travelling between Swindon and Gloucester, the train slowly entered the Sapperton tunnel. The time occupied in its passage seemed in the dark a comparative age; and the passenger's thoughts involuntarily busied themselves with the startling questions;—

“How could I endure eternity confined to this seat?”

“Shut up here, in helplessness and darkness and noise?”

“Assured against becoming mad; but with nothing more oppressive to distress or affright me?”

“Now, is **“the mist of darkness for ever,”** less terrifying than this? It is unutterably more so, to all who are cast, bound and helpless, into its outer confines.

What is Eternity? Eternity is to existence, what infinity is to quantity and space: stretching before the mind a limitless perspective. A something dim, mysterious, and baffling always, our effort to grasp it. Eternity, having no succession, is feebly and inaccurately represented by ideas borrowed from time; heaping millions of years upon millions of years: and it still subdues us by its incomprehensible supersensuous form, of which our conceptions must always be incoherent and inadequate, because Eternity is out of proportion with our capacities.*

Around the eternity of the lost, whilst enough is revealed to answer the warning purpose intended by God's tender love, a veil of reserve is drawn in the New Testament, in respect of details, by which a distance, as from pole to pole, is interposed between it and the luxuriant sensationalism of human invention. No cultivated imagination, no genius perhaps ever surpassed that of Alighieri Dante; and in the *Inferno* of his *Divina Commedia*, he has lavished it freely upon terrific conceptions. Of these, such are his

* The ideas here, if not the language, are borrowed from Dr. Mozley, whose remarks on Mr. Maurice's conception of eternity, the writer had just been reading. It may be added, that of all the unworthy liberties in philology none is more reprehensible than the attempts to deprive the Greek for eternity or eternal, of any reference to duration. A word specifically belonging by its derivation to duration yet with no reference to it!

trackless and dreadful forests of spirits transformed into trees bleeding blood ; flaming hot sand, in which multitudes of naked souls lie down, or restlessly walk to and fro, to cast from them the incessant dagger-like flakes of fire coming down like a fall of snow ; winged black devils, thrusting back with prongs into a lake of burning pitch, those who dart to the surface for ease ; serpents transfixing men, who suddenly burst into flames, and falling to ashes, again become men aghast with agony ; spirits clasped by horrible monsters till the two forms gradually mingle into one.

And, as a supplement from other sources, bodies being consumed with never-wasting flames, or receding pavements mocking the weary seeking rest, and stupefied with horror.

All these are truly characterized by Dante's English Translator, as "a medley of genius, pathos, absurdity, "sublimity, horror, and revoltingness."

It is well that these things have been written ; they show what even lofty genius would have devised if the doctrine of hell were a forgery, a mere idle tale, or an ecclesiastical bugbear to frighten more pliant natures.

The deliberate reticence of the New Testament concerning the particulars of the just punishment of unholy men, the reserved sobriety of its revelations in contrast with such fabulous horrors, is an evidence of

the divine origination of the doctrine as it is found there.

Human inventive subtilty neither could nor would have presented it as the New Testament has done.

Further, in the development of the doctrine, it is a fact specially noteworthy by those who would reduce the character of the Son of God to a mere benevolent sentimentalism, that of the twelve occurrences of the word hell (Gehenna γέεννα) with the exception of James iii. 6, all are in warnings from His own lips. And whilst He, the Truth, with an entire absence of sensuous representations of the torments of the place, gave form and permanence to the Christian teaching regarding it, His very first reference to, and designation of it, was in an incidental manner; which manifested the force and depths of His own conscious intuition on the subject, more decidedly than an elaborate description in detail would have done.

At that first designation moreover of the place, (Matt. v. 22) with a calm assurance, not admitting a momentary doubt as to its objective reality to Himself, He spoke of "**the hell of fire**" as of that which His hearers rightly understood; which called for no description, because accurate perceptions on the subject prevailed. He avouched by His brief reference, without limitation or caution, the correctness of the

popular conceptions.* It is a characteristic of truth, in conjunction with righteous irresistible power, that it deals in no excited exaggerations; it knows its own strength. Concealing often as well as revealing. And when the discords of Redemption, with their frightful dissonance, shall fill in and complement the grand harmonies of efficient reconciliation, the treasures of wrath which **“after their hardness and impenitent heart”** men have **“treasured up unto themselves,”** will be found to overpass all ideal terrors.

* See Note F.

XX.

ITS DURATION.

That which will give keener pangs, not to memory alone, is not only the opulence and amplitude of the salvation of God despised by the lost here, whilst attained by myriads of lowly believers, but that each will be hereafter in sight of the other ;—“**Tormented in the presence of the holy angels and in the presence of the Lamb.**”* Lines infinitely pro-

* This dark prediction cannot be got rid of, by objecting that it violates any correct perceptions of moral fitness. The presence of evil in the sight of holiness for ever, contains no graver, no more difficult problem, than its presence for six thousand years. It is as great a difficulty that God should permit sin and its consequent misery to exist before Him, for the latter period, as that He should permit punishment and suffering to exist for ever. Both are forms of one thing. And the latter the sufferance on God's part of the punishment presents to the natural perceptions of men less difficulty than the former. Punishment inflicted is more reasonable than injury and insult, that is sin, unnoticed. On the subject of future punishment there is a calm candid article in the xvii. volume of the *American Bibliotheca Sacra*, 2nd Series, by Clement Long, D.D., of

duced and eternally parallel; for whose existence in the future, there is one common guarantee, in their joint inclusion within the compass of twelve decisive words. In these, where the sole warrant of fulfilment is in the foresight and truth of the Son of Man, the life of glorified saints in their blissful consciousness is equi-durationally set forth—with the torment in their anguished one, of those who are driven from the face of the King;—“**These shall go away into everlasting punishment, but the righteous into everlasting life.**” (Matt. xxv. 46.)

A quotation here from a writer who has been already referred to more than once, is justified by the far-reaching importance of the subject.

Commenting on this “most solemn sentence” he says;

“The preacher in contending with the Universalist or Restorationist, would commit an error should he lay the whole stress of his argument on the etymological or historical significance of the words There is another method it is by insisting on that dread aspect of *finality* that appears, not in single words merely, but in the power and vividness of the which the publication in a tract form would be a seasonable contribution. Extracts also from *Sermon XXVI.*, 2nd Series, of Wm. Archer Butler, on *Eternal Punishment*, would serve the same end.

“language taken as a whole.* The parabolic images
 “evidently represent *a closing scene*. It is the *last* great
 “act in the drama of human existence ; the settlement
 “of the worlds, when God ‘demands again the ages
 “fled,’ (Eccl. iii. 15,) . . . whether that judg-
 “ment occupy a solar day of twenty-four hours, or a
 “much longer historical period. There comes at last
 “the end. Sentence is pronounced. The condemned
 “go away, *εἰς κόλασιν αἰώνιον* ; the righteous *εἰς ζῶην*
 “*αἰώνιον*. Both states are expressed in language
 “precisely parallel, and so presented that we cannot
 “exigetically make any difference in the force and
 “extent of the terms. . . . Who is authorized to
 “say there will be an arrest of this judgment or a
 “new trial ever granted? There is no
 “warrant for it in any of the language employed. If
 “there be allowed the thought of change it may be
 “inferred of the one state, as well as of the other.
 “The life eternal may have its interruptions, its
 “renewed probation, and exposure to evil. If there
 “were ages of change coming somewhere in the vast
 “future, in the infinite flow of the *αἰῶνες τῶν αἰώνων*
 “the ages of ages when the life should cease, or the

* Professor Tayler Lewis, LL.D., in a note on the *Eternities* or
 “*World-times*” in Scripture, on Eccles. i. 3, American Edition of
 Zöckler’s *Ecclesiastes* in Lange’s Commentary.

“punishment be intermitted, ‘I would have told you.’
 “He has not told us; and no man should have the
 “audacity to raise the veil which He has so solemnly
 “dropped before the vision both of sense and reason.”

Contrasted with the momentum of their impact by and bye, terrible is the equable passive defiance which these twelve holy words now, after prolonged assault, continue to present to the angry efforts of a suicidal and treacherous unbelief; as abortive to-day against His words as but a little while since was the phrensy against Himself expressed in the malediction of a leader amongst infidels; “Crush the wretch.”

No earthly universal confederation is possible, which can assure success to itself in stamping out, of the words of the Lord, this short sentence only. It stands, and shall stand, altogether more entirely unaffected than the Bass Rock is by the fury of the North Sea. Let one generation, as it thinks, kill and bury the words; in the next they flourish in the power of a resurrection existence. Centuries past have tried it and have failed. The little modicum of time remaining will imagine by and bye that it has succeeded, and awake bitterly from its seductive romance, in the presence of that judgment at which beforehand **“the demons shudder.”***

* This indomitable elasticity of truth, was signally illustrated

XXI.

L O V E.

—

“Ye shall see,” said the Lord, “**Abraham, Isaac and Jacob, and all the prophets in the kingdom of God.**” Ye shall see the heirs of promise thronging round, sitting down to the fruition of “**God their exceeding joy;**” whilst He Himself is silent over them in His own unreachèd gladness. Ah! it is for His glory that Jesus died. For His joy that that bridal feast shall be furnished with guests;—**“This people have I formed for Myself.”** And He rehearses that joy to Himself as He tends His vineyard “**night and day.**” “**I, the Lord, do**

by the First Napoleon. Following the retreat of the Allies, after the Battle of Bautzen, the Grand Marshal of his Empire was almost at his side, torn in pieces by a cannon ball. “Duroc”—said the Emperor, as he knelt by the side of the dying Marshal—“there is “another world where we shall meet again. “Memorable words,” says the Historian Alison, “wrung by anguish from the child of “infidelity and the Revolution.” Memorable sequel to the Jacobin legend over the gate of the Cemetery at Lyons;—“Death is an “eternal sleep.”

“keep it ;” is His own experience, uttered in song. Lo! God’s heart is full of softness towards sinners now. Towards sinners, as sinners. Full of softness ; ineffable, eternal, infinite. Not to be measured by its objects after vast cycles of ages. Never.

To gratify Himself, He made a way to His love. To indulge His own soul, in concord with the Son, He weighed a path to **“eternal release by His blood.”** As a platform to accomplish His longing, God framed the worlds, to make Himself know to His Church.

He carries out His desire. God. God effects His desire. Yes! in His bosom and His soul He fondles—that is the word—God fondles sinners. Satisfied in His possession of them, His heart flutters over them with most tender, most blissful emotions. This is love. This is the indescribable love of God. To be **“known and believed”** when **“shed abroad by the Holy Ghost in the heart ;”** but never explained. Tasted and tested until the form and flesh thrill beneath its undulations through the soul, but passing ever human description as colour baffles the perceptions of the blind.* This brought Jesus into

* Some readers may remember the incident related of a blind man asked what colour resembled, and his reply that it is “like the sound of a trumpet.”

the world. This did not count the Cross too great a step for God. Those, to whom His heart went eternally forth, He brings to holy intimacy with Himself. Yet but a little moment, He shall enthrone them with the Son in the heirship of the New Heaven and the New Earth. Those who are wrapped to the bosom* of God whilst His breath vivifies and cherishes their divinely begotten life are “**the jewels**” of His Creation, upon whom He will cause to converge all the effulgence of His Majesty, to be distributed for ever in His Universe around. And such is the substantive tenderness over every step of their earthly way, that the Jewish conceit, that the Lord put Moses to death with a kiss, is only an impertinent mimicry of the truth here. In that day when He thus manifests His grace, God will put on His ornaments. The possession of those whom He “**loved from the pit**”

* The anthropomorphism or anthropopathism in the text—attributing human feelings or emotions to God—may at first sight seem to exceed justifiable bounds. Let the reader be assured that it is not only fully supported by the general tenor of the Scripture throughout—as for instance Jer. xxxi. 20, Hos. xi. 8—but in particular by the meaning of the Old Testament words by which the love of God to his people is affirmed, which have been almost verbally rendered in the text above. See Note G.

On the atheistic argument from anthropomorphism there is an excellent address by the Duke of Argyle to young men in *Problems of Faith*.

with “**an everlasting love**” will be the Coronation of “**the God and Father of our Lord Jesus Christ.**” With worship and honour shall He robe Himself in the place of judgment, when “**the Son of Man shall confess them before the angels of God.**”*

He needed sinners as fulness requires emptiness for its outflow. As rivers run always downward. What He needed that God shall have; with more certainty than that air will always press into a vacuum; with as much as that the sun rose yesterday. His Nature and Character make it imperative; in the freedom of His Divine self-determination.

Blessed for ever is His name. And let His saints say ;—“ Amen ! ”

* The masculine noun of Isai. lxi. 3, 10. rendered severally in the E.V. “ beauty ” and “ ornaments ” is given in the *Lexicon* of Gesenius as “ an ornament, *a tiara, a turban,* ” and by Hengstenberg in his *Christology* as “ a crown. ” Elsewhere, as Isa. iii. 20, and Ezek. xliv. 18, it is “ bonnets. ” The verb of which this noun is a derivative occurs freely in the previous chapter of Isaiah, applied to God, and in chapter lxi. 3, in the same verse with the noun. It is there translated “ that he may be *glorified.* ”

The verb, according to Gesenius = “ to be beautiful, ornamented ; properly apparently used of the rosiness and heat of the face. ”

XXII.

TAKING.

There is on the human side just this in suspense ;— what is the time manifestation in them of the substitution of the Lord Jesus for His sheep ? How shall it be known here who are the guests made ready for the Banquet of God ? How in other words do the “ **dead** “ **in sins** ” become partakers of “ the initial life ”* in Him ?

The reply is in the first place ;—“ **Believe,**” “ **Repent,**” “ **Take,**” “ **Accept,**” “ **Receive.**”

A distinguished Bohemian Noble and traveller, Leo von Rozmítal, in the fifteenth century, visited the Court of Philip the Good, Duke of Burgundy. Admitted to view the ducal riches and jewels, forming the most costly collection in the world, he was by

* The everlasting life is thus termed by Bishop Pearson, in his *Exposition on the Creed* as “ obtained in this life, and, as it were, an earnest of that which is to follow.”—(Art. xii. on the Life everlasting.)

Philip's order invited to select whatever he pleased for himself.

Whether it was from want of confidence in the intention of the magnificent donor; or because he would not stoop to be favoured; or was wanting in susceptibility for such princely generosity, Von Rozmital declined.

Only two courses were open to him, for buying was out of the question there, to take or leave. "Yes" or "No." He chose to say "No."

Nearer to the purpose for those in need, was the answer of the little girl when asked;—"If a present "were offered you, what would you do?" "I would "curtsey and thank you."

This comprehends the whole process of receiving a gift. It is the all, of human acceptance. Whether her dress were rags, or never put on before; whether her face were clean or her feet shod; whether she had disobeyed at home, or was a submissive gentle child, were all impertinent considerations when once the offer had been made. Whether or not she "felt herself fit," might clothe her with humility, but could not affect the grace of the giver.

The sinner's position when "**come to himself**" is exactly the same. God gives, I take. "I take": for buying is out of the question *here*. All others, any

otherwise seeking life, only grope the air with closed eyes for the object they are in search of, held out before them. “*God gives, I take.*” And God has the richer and the better part: for **“remember the words of the Lord Jesus, how he said ;—and said it out of the experience of its hourly realization —“it is more blessed to give than to receive.”** Oh! thrice and four times happy, happy above those who find great spoil, are the hearts ready with this response ; that do not wait for more conviction of sin or any love; for stronger evidence of the claims of the Son of Man; for deeper feeling, or profounder repentance ; for symptoms of health or signs of life. Not groping hither and thither,* as one blind or a man in a darkened room, for caskets or diamonds, glittering in the sunlight, but who receive simply, with face turned upward that magnificent and generous grace which God deposits with the willing soul.

Live first : show then the functions of life. **“For if by one man’s offence, death reigned by one;**

* In St. Paul’s address at Athens, Acts xvii. 27, this is exactly the point of difference between the condition of men under natural religion and those commanded to repent. The former state is a feeling or groping about to find a thing like a blind man or one in the dark. The “now” of v. 30 is the presence of light from heaven all round about, so that there needs only to put forth the hand and take.

**“much more they which receive abundance of
“grace, and of the gift of righteousness shall
“reign in life by one, Jesus Christ.”**

Blissful assurance! enthusiasm of victory! triumphant anticipation of the reigning life! all grouped around the one point of **“receiving.”**

XXIII.

L I F E .

—

To repeat here is surely not grievous, but for the readers is safe.

To feel about for faith, to look into the soul for love, or into the conduct for goodness, in order to bring faith or love or goodness into exercise, and by that exercise have life, is a delusion; as irrational as trying to feel warm before a fireless grate in order to produce heat.

Kindle the fire, and heat follows. Take the gift of God and all graces and feelings come after it.

God puts forth to the corpse-soul as a gift, the life

that will bring emotions and actions. And as He gives, bestows also the power to receive. So that every feeling after God from the soul in return, is an evidence of life already received.

When Francis the First of France died, King, his body was dressed in "a golden suit, and seated in "state at a table richly furnished with the meats that "support life; where Cardinals and Grandees drank "to the grim president at this banquet of death." Why did not the King feast, "when pages presented in succession each tempting dish?" Why? because there lacked two requisite things; life and appetite.

Had some Court Preacher filled up the farce, and addressed the corpse;—"O King! feel alive and have "an appetite, and eat and live:" would it not have been the blunder which is made to-day respecting feelings in salvation?

Sinners' souls are dead things; dead by transgressions, and buried too; their fancied merits a castle built in air; artificial fruits hung on withered trees. Twice dead, their lauded virtues are the mere "phos-phorescence, that encircles a mass of putridity." Life, under such conditions, can only come by a creative power operating from without;—"We who "were dead in sins . . . are His work-
"manship created in Christ Jesus."

And life and grace are poured out in measure more than sufficient to fill the hopeless void. **"I am come"**—was the majestic language of the Good Shepherd, regarding His sheep **"mangled and cast"** ἐσκυλμένοι και ἐριμμένοι*—**"that they might have life and that they might have it more abundantly."***

And this blessed Life is not as a pitcher filled away from the fountain, nor even as a stream which runs its fertilising course far from its springs; but as a vessel immersed and running over in the exhaustless tides;—

"God, who is rich in mercy for His great love wherewith He loved us, even when we were dead in sins made us alive with Christ."

"The gift of God is eternal life, in Christ Jesus our Lord;" ἐν Χριστῷ Ἰησοῦ.

* There is no hesitation in adopting this as the true text supported by B. C. D. Sinai, (A defective) and versions. As to the rendering, if the difficulty of the genders is not insurmountable no sense is so true to the words and the facts as the primary and literal one in preference to the figurative; applying them, not to the multitude but to the sheep; "mangled and cast" the former by wild beasts, the latter from their own action.

Any one familiar with the English downs, our great sheep-walks, may often have seen a sheep in the absence of the shepherd on its back struggling, technically termed "cast." If left so, they break their backs and die. The writer remembers, in crossing Salisbury Plain, to have sent aid to a sheep in this condition. The hands placed under its side enable it to get to its feet.

And oh! beyond this tiny span of time, there is all Eternity, in which to live out unto God, this fulness of life in the Lord “**Who loves them, and loosed them from their sins in His own blood.**”

XXIV.

SURRENDER. SERVICE.

But shall it be in Eternity only? Oh! not so; not alone in “**light and gladness, and joy and honour;**” in that unveiled presence where Edens of happiness follow each other like waves of the sea for evermore.

Now, in this life; in hourly jeopardy if called, fighting with beasts, dying a daily death.

Here and there amongst the multitude of those by whom nominally Jesus Christ is accepted as their Lord, stands one and another a head and shoulders above his fellows, who has indicated by his walk, what is “**rational service**” to the Lord, who, “**by His own blood has broken his bonds:**” men who have not

dragged out their course, but have run it, as the price paid and the goal reserved for them demand: who have attained to some understanding of the power which results when “**the poor leaveth* himself unto God ;**” no longer ruled by that busy meddling of the natural selfishness which spends itself in ceaselessly taking back, that which it says it has abandoned to God.

“Were I free to choose,” wrote Calvin to Farel when the latter urged him to return to Geneva, “I would do anything in the world rather than what thou requirest of me. But when I remember that I am not my own master, I present my heart as a sacrifice and offer it up to the Lord. Having bound and chained my soul I bring it under the obedience of God.”†

Such absolute ready devotedness, like fire applied to invisible characters, opens new possibilities of living to the will of God.

This resignation binding on all alike, of soul and body, desire and will, as it is the A.B.C. of “**reason-**

* E. V. “committeth” the Hebrew is a strikingly pregnant word in this connection = to loosen bands, to let go a beast from bonds, to leave a person, to *forsake* him, “the poor forsaketh himself unto thee.” Psalm x. 14.

† D'Aubigne, *History of the Reformation in the time of Calvin*, vii. 58. This work, in eight volumes, is a supplement to the *History of the Reformation in the time of Luther*, in five by the same author.

“able service,” being such itself, so it is the peremptory condition of all holiness of life; without which no fragrant obedience, no **“abounding more and more in pleasing God,”** is or can be, the hourly atmosphere of the saint on earth. Without which the sinner saved is not a saint. And here many, mingled with Christians as tares are with wheat, like Herod who **“did many things and heard John gladly,”** make a lifelong mistake; some part of the price they reserve, or some recess or affection of the heart, as the shrine of a molten god set on high **“in a secret place.”**

Man's life, amongst its many-sided aspects, is both that which is man's most precious deposit, **“skin for skin, yea, all that he hath will he give for his life”**; and also that which gathers up and limits all his opportunities. Infinite bliss and infinite woe, degrees of glory and of torment, are its issues: and as such, it is the object of His tender solicitude. Rightly. Yet how wide is the space between the propriety which hedges it round with frigid wisdom from the calculating impulsiveness which devoutly lays it without compromise at the feet of Him who purchased **“all.”** **“We have but one brief life.”** He who thus expressed himself found in the fact a motive for labours more abundant in a ripe old age.

It is around the individual life that the opposing

claims of the *Ego* and of God array themselves; and to Him, who best knew His own deservings at the hand of His Redeemed, it is only rational service, that each one brief life should be venturously exposed for Him. **“Wilt thou lay down thy life for my sake?”** contained not rebuke but approbation and the sad intimation that the resolute purpose did not underlie the profession. Epaphroditus, a name of little note in the Church, was yet honoured above many by St. Paul; **“brother”** he called him, **“and companion in labour, and fellow soldier.”** The messenger of the saints he had brought to the Apostle their bounty for His personal need, and in his ministration consequent on this duty, St. Paul had learned to know and to love him. The trials of the Philippians which cast them upon him for support and comfort, induced him until he himself could come shortly, to send Epaphroditus back to them. This he did with eulogy, and a command to honour him;—**“Receive him in the Lord with all gladness, and hold such as he is in reputation.”**

Now it is in the cause for this command that the contrast is seen between the spirit of past and present, between rational and niggardly service;—**“because for the work of Christ he was**

**“nigh unto death, hazarding* his life to supply
 “your lack of service towards me.”** Honour
 all those who like him have venturously exposed their
 lives for Christ’s work! Reserved judicious devoted-
 ness would not and could not use language like
 this; neither could the propriety of strict Church-life
 produce it; and only out of a conscience bearing
 witness to the ascendancy of a similar or higher
 exhibition, such as that expressed in 2 Cor. xi. 23-27,
 of sober, deliberate recklessness for the Lord, could
 one man commend another for repute on this account?

Can any extravagant expenditure of life and life’s
 forces, calmly and designedly incurred, be too great
 a sacrifice for the Lord Jesus?

Can waste of life *for His sake* be moral extravagance?
 Can there be waste at all where His name is concerned?
 Is not the bare suggestion treading in the steps of the
 Iscariot betrayer? echoing his covetous words,—**“Why
 “was this waste of the ointment made?”** Were
 hecatombs of peerless lives, decorated each with the
 wealth of a universe, voluntarily squandered to Him,
 the limited commendation would be pertinent still,

* “Being an adventurer with, risking it.” On the strong authority
 of A. B. Sinai, D.F.G., most competent critics read here a rarer
 word for that of our ordinary text.

which the divine depths of His self-appreciation gave to Mary;—“**She hath done what she could.**”

“What she could;” still immeasurably beneath His deserts; more so than the dole of one pauper to another falls short of the tribute of a long succession of magnificent Kings.

In review of such momentous inconceivable facts, do not such otherwise pertinent words seem cold, which have already expressed the subjective resolution springing from the experience of these very facts;—“**For Christ Jesus my Lord I have undergone the loss of all things and do count them but filth?**”

These are questions which demand an answer from each conscience to itself before His Cross; and they are pre-eminently to be resolved by the heart, where, although intelligence and retrospect, foresight and calculation are present, the impulse of love must lead the way.

Behind them is the ignominy and anguish of the true eternal God for their sakes; before, endless participation in all that distinguishes the Only-Begotten Son; whilst, in the interim, they are no aliens from, but in possession of, “**the life of God**”; and “**boasting**” in the anticipation of “**His Glory.**”

XXV.

TRUSTING JESUS.

Having therefore this prospect and this opportunity, how shall its heirs meanwhile most affluently trade in the depths of grace so abounding, that at the coming of their “Kingly King” He may “**receive His own with usury?**” How bring to His blessed feet the richest tribute during this little while, till the moment when His commanding summons as He descends from Heaven shall shed over them His own rapturous emotion? This pregnant consideration should be decided as those who sent back to earth for a brief space, after that hope of glory had been realized, would seek to “**occupy**” for Him.

Surely the norm and ideal of life and devotedness is not hard of acquisition in the guidance of His Spirit and His Word!

There are emphatic New Testament injunctions

which abundantly authorize the assertion as not admitting any dissent, that the head and chief of all the duties and all the obedience which the "**chosen of God holy and beloved**" owe to the Father, is, personal attachment to, and personal fellowship with the Blessed Son.

When Jesus in sublime self-appreciation and self-fidelity said ;—"On Me be believing," He thereby constitutes Himself the efficient sustenance of His faithful followers ; and wins them to the paramount allegiance of trust on Him.

Is the Lord Jesus Christ worthy of the commanding position of attracting the thoughts and affections, emotions, powers and activities, of all the heirs of glory ? Is He worthy of this always and everywhere ? In Heaven ? And on Earth ? Not that all this complex human personality should be exercised on other subjects and other objects, however urgent their claims for His sake ; but allured to and fixed on His own sole Self. No cold orthodox absence of denial will meet these questions ; but an assent that has been formed without reserve by the judgment of all the powers of the heart fully awake to their moment.

There is no motive and no maintaining power as, and except, this, sufficient for the promotion of the highest sanctification of life. It is that which in rela-

tion to all possible service for God, stands alone ; positively unapproachable.

And it is that also which absolutely compels all other graces and world-wide devotion to wait lovingly around its steps. Above all fruitful works, incumbent on those who are possessed by the Holy Ghost, and coming to a perfect issue, this is that most to the glory of the Father, that as the minutes in their ceaseless flow crowd each other out and mass themselves into hours and days and years, "**the ransomed of the Lord**" should be occupied wholly in trusting on the Son of God without intermission.

As this is that one work which makes all others imperative, restful and effective, the secret of a life, full not only of promise, but of performance, so it is precisely a subject-duty of Revelation.

There are many duties in the New Testament which His saints are bound to fulfil by one definite act of obedience. Such, are those in Col. iii. 5, 8, 9, 10, the mortification of **earthly members** ; the putting off "**anger, malice**" and such like ; the unclothing themselves of "**the old man**" and putting on "**the new.**" That operation of faith too, by which the soul passes out of the sphere of death and condemnation, is one decisive act ; as when Abram under the midnight sky, "**believed in the Lord, and He**

“counted it to him for righteousness.” This one simple act of trust being by the New Testament, whenever the subject of **“justifying the ungodly”** comes up, pronounced to be the type for all time as in Rom. iv. 3, (17) Gal. iii. 6, and James ii. 23, where in all, always, the aorist tense, limiting and historically definite, is retained.

But the life manifestation, the fruit-bearing of those who died and were buried and who rose with the Lord Jesus, is altogether after another sort. The New Testament recognizes no yielding to God save that which is evidenced by the energy of unbroken trusting in the **“Holy One.”** And there is no subjective experience of the **“exceeding greatness of the power wrought by the God of our Lord Jesus Christ”** in raising Him from the dead, except in the same uninterrupted outgoing of the same conditioning faith. God’s energy is displayed,—**“to us-ward who are believing.”**

XXVI.

TRUSTING ALWAYS.

Trust, that is personal “authorized confidence” in a personal present deliverer, whilst it is the “only possible receptive principle in a system of gratuitous salvation,” is also “the only possible elevating principle when the inferior is to be raised up by the superior; the only ground of courage and of hope where there is leadership, and must be involved in all assimilation of the morally imperfect to those that are perfect.” . . . it makes the person of “Christ . . . a “source of power.”*

It is by this trust that both the sinning are justified and the justified live; “**my just one shall live by faith.**”

In the wholesome words of the Lord Jesus quoted in the last chapter, it is by constant trust without

* *Dickinson's Theological Quarterly*, for Jan. 1879. From Faith : its position in Christianity. By an American writer.

interval or cessation that life flows on in the living.

Few passages too, are fuller in epitome of **“what is really life”** (τῆς ὀντως ζωῆς) than that in 1 John. iii. 18-24, where the Apostle who **“went in with Jesus into the palace of the High Priest,”** exhorts his **“little children”** to **“love in deed and in truth.”** In thus loving are all the conditions present, out of which the heart **“assures itself before,”** and has **“confidence towards God”** wherein **“whatsoever we are asking, we are receiving with Him, because we are keeping His commandments, and are doing the things which are pleasing in His sight.”**

Hence prominence is given to the cardinal importance of continuing in the active energy of a love so fruitful. **“And this is His commandment that we should be . . . loving one another as He gave commandment.”**

But, deeper than this love to be in constant exercise is another grace creating it; preceding it, both in relative importance, and in the injunction which unites the two ;—**“This is His commandment that we should be believing (πιστεύωμεν*) on the Name of His Son Jesus Christ, and be loving one another.”**

* The present subjunctive following Sinai A.C as against B. of the most Ancient Uncial MSS.

The trust which brings forth a constant present continuance of love is itself as constant, as present, and as unceasing.

And it is in this that God **"commands"** His little ones to walk.

And as it is an obligation laid on all who trust, to be always trusting, so too it is their supreme first duty.

Previous, and leading, to that discourse on **"the bread of God,"** in which the Lord, in profound self-intuition revealed Himself to be the donor and source of the incipient life, and the sustainer of its development, those who had seen His miracle of feeding the multitude, asked this pertinent question ;—**"What shall we do that we might work the works of God?"** The answer of the Lord, with the substitution of His singular for their plural, is assuring ; **"This is the work (τὸ ἔργον) of God that ye should be believing (πιστεύετε*) on Him whom He sent."**

This perseverance of trust, is the one final yet never finished, the one superlative work demanded by God and alone acceptable in itself as it is in its consequences ; the one work worked for Him, controlling and qualifying all experience and service, and the despotic condition of abiding communion in the Holy Ghost.

* The Subjunctive present again, following the lead of principal MSS.

Further, the entire discourse vv. 32-58 is only an amplification and unfolding of this first demand of God, respecting His Son ; throughout which the Son with but one slight deviation presented Himself, on the behalf of the Father, as not alone the exclusive object of trust, but uniformly and by an ever-continuing present time reception the sustenance of the satisfaction and the life of those who live by Him. Once only, in v. 44, in His oft-repeated reference to Himself, did He speak of the subjective relation between them in the indefinite tense which implied the absence of the continuity of trust. His grand and blessed witness to Himself is ;—**“Verily, verily, I say unto you, “unless ye be eating the flesh of the Son of “Man and be drinking His blood ye are not “having life in yourselves. He who is eating* “my flesh and is drinking my blood is “having eternal life.”**

This is the true law of gravitation in the life of regenerate souls. But, it is too palpably a lost one. It is a **“birthright trodden under foot ;”** which some who consider themselves chief of the fathers, as Evangelical guardians, have not been slow to underrate

* On the construction here of the article with the present participle see Note H.

openly. One whose honest testimony, as a prince of New Testament scholars and expositors, is given notwithstanding his own sacramental convictions, may close this chapter very suitably ;—

“ That eating is the *spiritual* manducatio, the inward
 “ real appropriation of Christ, which by means of an
 “ ever-continuing faith brings about this
 “ appropriation and makes our life the life of Christ
 “ within us the reference to the
 “ second sacrament has this against it that the eating
 “ and drinking is regarded as *continuous*
 “ ὁ τρώγων με expresses a permanent, continuous
 “ relation, not one taking place from time to time, as in
 “ the Lord’s Supper.”*

* Meyer ; in his exposition on St. John vi. pp. 292, 294, 299.

XXVII.

THE LAST.

How would He “**the Prince of Life**” address the ruined churches now, did His purpose and grace visit them with such a brief re-appearance as those of Asia were favoured with of old?

What of Ephesus? Ephesus whose first state spoke of such fidelity to Him! Its open confession of secret deeds; its books “**burned before all men,**” at a loss of “**fifty thousand pieces of silver**”! fruitful, labouring, patient Ephesus, whose angel had proved false apostles to be liars! And had borne and “**for His name’s sake not fainted!**”

What was the message of Him who was walking in the midst of the golden seven? “**Thou hast fallen.**” And fallen whence? By ceasing from that “**first love**” which made Him the source and centre and power of its being.

He says to-day as He said on that yesterday;—

**“ Repent.” “ Remember ” and repent
“ . . . or I will remove thy candlestick.”**

It was the one and only sin ; yet it quenched its brightness and existence. For can there be light from a life where Jesus has ceased to be or has never been, the central vivifying sun, the “ sweet influences ” of whose attraction bind **“spirit and soul and body”** together unblameable in holiness !

It is the highest honour which God can acquire ; by which His name can be clothed with majesty, that He is the Father of Jesus Christ our Lord.

Ceaselessly the depths of His interest are attracted by, and rest in, the Son. Jesus Christ does and will, for ever hold and quicken in unintermitting absorption, all the delight and ineffable contentment which the infinite perfection of His Father’s Godhead make His Father capable of.

The highest obedience which saints can render, here as hereafter, is in being surrendered to this unspeakable attraction ; and every moment where faith does not bring the soul into substantial vivid apprehension of Him, is an opportunity for living to, and glorifying God, absolutely lost.

The unexaggerated testimony of the Revelation of God to Jesus Christ is that every such particle of time in succession to that which preceded it, which is not thus occupied with Him, is a positive blank, a fallen condition, and will be recognized as such in eternity.

Every walk, realized as thus delineated, is by the energy which operates within the trusting heart, turning away as alien to its integrity, every element of self-indulgence, of doubt and of powerlessness. Into that life are brought in the activity of **“the days of heaven,”** all the **“powers of the world to come”** which are subservient to the Person of the Redeemer and King.

Mary’s speechless act, a wasteful one in the eyes of unbelief, came from the intensity of her heart’s hidden fire from contact with the bliss of His presence; from passionate devotion and controlled holy abandonment to Himself alone. And it was therefore singled out to be the one **“memorial”** act spoken of **“throughout the whole world.”**

Beautiful deeds and service and ministry, in all normal believers, are the surplus of the homage and adoration, which the heart ceaselessly renders to Him in its ceaseless repose on His bosom. They run over involuntarily and necessarily from the expulsive life-tides within, as a something which the soul has of its

affluence to spare, to the praise and glory of the Father,
and the infinite comfort of the abject and sinning. All
besides are works rank and sour springing up in the
domain of the dead.

APPENDIX.

Note A.

On the disturbance which is apparent in Nature.

The following quotation is added as supporting the text :

"Nature not only within us but about us, bears witness (to use
 "an expression of Pascal's) of a lost God It is very
 "difficult to deny that there are phenomena in nature which call
 "forth the problem of the entrance of evil into nature. We will
 "not appeal only to the manifest tokens of moral evil which we
 "so often meet with in nature. We merely refer to the sad truth
 "that asserts itself in the darkness of the human soul, that whispers
 "in the leaves of the forest, in the coiling of the serpent, that
 "howls through the desert in the blood-thirstiness of the wild
 "beasts. But we especially appeal to the fact that there is manifest
 "in nature an enigmatical contradiction of the inner and true
 "teleology of nature, a contradiction of its own inner conformable-
 "ness to the end designed. Nature . . . presents to us . .
 "a range of limited, broken off and distorted developments: it
 "shows us a death which is too early; it shows us the blossoming
 "life on the point of its development when its beauty and its glory
 "should be displayed, struck to the ground by the destroying worm.
 "Appearances in Nature which contain in themselves a destructive
 "principle cannot be viewed as normal."

These are elements in "**the bondage of corruption**" from
 which "**the creation will be delivered**" at the Revelation of the
 Glory of the Lord Jesus.

Note B.

On the influence of Jesus Christ in the world.

The unbelief of the age is disposed, and indeed compelled, to question the fact and extent of the influence of Christianity—which is exactly that of the Lord Jesus Himself—in and on the world at large.

Short extracts are therefore subjoined which testify to it :—

“In one of the soirées of Baron d’Holbach, where the most celebrated infidels of the age were in the habit of assembling, great entertainment was afforded by the witty way in which the pretended absurdities . . . in the sacred writings were descanted upon. The philosopher Diderot, who had himself taken no part in the conversation, put an abrupt end to it by suddenly saying : ‘Gentlemen, I know no men in France, or elsewhere, who can speak or write with more talent or art. Nevertheless, in spite of all the evil we have spoken, and doubtless with reason enough of this book [de ce diable de livre], I defy you, with all your power, to compose a narrative which shall be as simple but at the same time as sublime and as touching as the recital of the passion and death of Jesus Christ, which shall produce the same effect, and make so strong a sensation, felt so generally by all, and the influence of which shall continue the same after so many ages.’”

“This unexpected apostrophe astonished all who heard it, and was followed by a long silence.”

(Quoted in Stier vii. 427, as received from an eye-and-ear witness.)

The next extracts are from Mill, which are the more pertinent as from the chapter on "General Result" in his essay *Theism*, which as it was later than *Nature* and *Utility*, may be taken as Mill's matured conviction. The posthumous publication of *Theism*, which considerably modifies his previous position, was in a great degree flinging back into the ranks of those who followed him an instrument of destruction, of what he had already taught them.

"Above all the most valuable part of the effect on the character, "which Christianity has produced by holding up in a Divine Person "a standard of excellence and a model for imitation, is available "even to the absolute unbeliever, and can never more be lost to "humanity. For it is Christ rather than God whom Christianity has "held up to believers as the pattern of perfection for humanity. It "is the God incarnate more than the God of the Jews or of Nature, "who being idealized has taken so great and salutary a hold on the "modern mind. And whatever else may be taken away from us by "rational criticism Christ is still left : a unique figure not more "unlike all its precursors than all its followers ; even those who had "the direct benefit of His personal teaching. . . .

"Religion cannot be said to have made a bad choice in pitching on this man as the ideal representative and guide of humanity. "Nor even now would it be easy even for an unbeliever, to find a "better translation of the rule of virtue from the abstract into the "concrete than to endeavour so to live as that Christ would approve "his conduct."

These extracts from Mill leave him in the attitude of positive hostility to Christianity ; because he would supplement his Naturalism by the example and morality of the Lord, in order to qualify himself more thoroughly for the negation of His claims and avowed mission as the "**only-begotten Son.**"

Note C.

On the Hebrew word for Redeemer in the Old Testament.

There is only one word in the Hebrew Old Testament which is represented, or translated by the English word "**Redeemer.**" It is the participle of the verb **כָּפַר**. But this Hebrew participle stands also for, or is translated by, other words in the English Bible.

Probably in no other language could one and the same word contain such a richness and amplification of meaning easily traced through its developments in the social life of Israel. It is :

[1] Stained or polluted.

[2] "**The avenger**" of blood ; the blood incriminating or staining the one to whom it fell naturally to exact satisfaction until he had executed judgment on the shedder of it.

[3] "**The next of kin**" to the slain ; because the duty of avenging naturally devolved on the nearest relative.

[4] "**The Redeemer**" ; the one who as next of kin released by payment of the price of sale (a) an inheritance sold by a "**brother waxen poor**" ; or (b) a brother, who had sold himself to the "**stranger in Israel.**" There was involved also with this the obligation to raise up seed to the dead to inherit his inheritance if he died childless.

From this law of the goel it is apparent :—

(1) That it took effect within the family, and related to those tied together by blood only.

(2) That it was a duty, an obligation into which the Redeemer came by blood ties, by birth. And to neglect the obligation when

the call arose entailed shame ; the disgrace of Deut. xxv. 9, 10, perhaps extending to *all* breaches of the duty of near kinsmen, as well as to the actual refusal to marry a brother's widow.

(3) That the positive restoration of that which was the subject of the law followed ; the alienated property reverted to the possession of its proper owner, and the enslaved brother to his normal position of a free man in Israel.

The latter—the reconstruction of the broken status—was *the* feature and real end of the law ; even perceptible in the blood-avenging, as it embodied the idea of getting back the equivalent for the blood shed.

This restoration or liberation back to the primal condition is the essential significance of the Hebrew word, if ;—“the word “*gaal*, to which *goel* belongs, is philologically and in its original “signification one and the same with the Greek *λύω* to loose.”*

[Information on the Goel will be found in a note to Dr. Mozley's Lecture on Blood revenge, in his *Ruling Ideas of the early Ages*, where a quotation is given from Michaelis on the subject ; in a note by the American Editor of Lange's *Genesis* on the Angel-Redeemer, chap. xlviii. 16 ; in the commentary of Dr. Cassel quoted in the foot note ; in the *Imperial Bible Dictionary* of Dr. Fairbairn, Article *Redeem* ; and in the *Synonyms of the Old Testament* by R. B. Girdlestone.]

* Dr. Paulus Cassel, on *The Book of Ruth*, in Lange's *Commentary*.

Note D.

On the words used with reference to the Lord's anguish in Gethsemane.

Quiet reflection on the literature on Gethsemane ends in the conviction that writers such as Dr. Cunningham Geikie, in his otherwise thoughtful "*Life of Christ*," strain to write up to what they feel the occasion so solemnly demands. But it is in generalizations, and their expositions, writing round the meaning, are wanting in that which alone profoundly impresses readers to their profit; the particular details of truth.

The words of inspiration relating to the mysterious occurrence are five; on which, strange to say, the *Biblico-Theological Lexicon* of Dr. Cremer is silent.

[1] *λυπεῖσθαι*; peculiar to St. Matthew. This word signifies "the experience of an infinitely afflicting influence" . . . extending to horror and amazement." (Lange.)

[2] *ἀδημονεῖν*; in both Matthew and Mark. The "very heavy" of the E.V. is far short of the meaning, which is sorely troubled or dismayed, in anguish. Its proposed derivation from *ἀδέω* to be sated is suggestive. "No single Greek word indeed can be more

“expressive of deep dejection,” writes Dr. Scrivener, who proposes for the word “overwhelmed with anguish.”

[3] ἐκθαμβεῖσθαι; peculiar to St. Mark, E.V., “sore amazed”; denotes “the presence and effect of an object of “horror”; (Bengel) “amazement as if in the presence of something unexpected, a manifest shuddering and recoil.” (Stier.)

[4] ἄγωνία; peculiar to St. Luke, and only there in N.T. Agony, anguish of mind.

[5] ἱκετηρίας; only in Heb. v, 7. The meaning is given in every lexicon. With ῥάβδος supplied the word is expressive of deprecating supplication in its most lowly form, pleading for life or refuge, at the hearth whither the suppliant had fled.

No conclusion can be reached on their force better than that of Scott;—“The words used are the most expressive imaginable “and denote the greatest dejection, amazement, anguish, and horror “of mind which can be conceived; the state of one surrounded “with sorrows, overwhelmed with miseries, and almost swallowed “up with consternation.”

No precise interpretation of the narrative is free from its own difficulty. That of the traditional one that the Lord shrank from the “awful price,” at which “only redemption was possible,” places Him in the position of praying against both His Father’s and His own fore-ordained counsel; which he had been so assured of fulfilling. Other difficulties are suggested by such language as that “He “no longer craved a change, even if possible, in the ordered course “of the divine purpose. . . . He thought no longer of Him- “self.” (Dr. Geikie ii. 509, third edition.)

And again in it is involved also that He prayed for that which was not granted Him, if He deprecated the anguish of the Cross.

The interpretation which is advocated in the body of this work, is

that the Son dreaded a calamity which would have made the fore-ordained purpose void. But there is a distinction of great moment. In this He desired the Cross, in the other He would have avoided it.

Those who truthfully apprehend His divine-human personality marvel at the depth and grace of the mystery, but it only more profoundly leads them to believe and adore.

Note E.

On Dying and Rising along with the Lord Jesus.

Every intepretation of Rom. vi. 3-11, 2 Cor. v. 14, 15; Eph. ii. 4-7; Col. ii. 11-14, iii. 1-4; must rest on these essentials:—

[1] That the dying, being made alive, and rising, are in the case of every rescued, forgiven soul, events, absolutely past at any conceived period of their renewed being. They are never once spoken of as a something to be still attained; nor to be prayed for, or expected, nor as in progress. The verbs are always in the historical past tense.

[2] They had effect in their subjects all together, as regards each other; at the same time in common one with another, as embraced by the uniform equation, if one may so speak, of the force of the preposition in the passages quoted.

[3] Being all together as regards each other, it was also all together, at the same time, and along with, the Lord Jesus personally;—**“And you being dead . . . together He “made alive, you, together with Him.”*** An illuminating, pregnant, final sentence.

[4] It was antecedent—in partakers now, long prior—to their actual temporal existence. **“One died for all, therefore all died.”**

* Both the pronoun and the preposition occur twice in the compass of these few words, giving great emphasis to the statements.

This death of “all,” which “all” embraced many whose time-being in the world was centuries later, was, when St. Paul wrote the words a death determinately gone over them. As much so as that of the one Lord who died for them; the aorist tense co-ordinately embracing both. God who “**calleth those things which be not “as though they were”**” having present to Himself the entire completed sequence up to, and including their sitting with the Son (Eph. ii. 6) as virtually and efficiently in the past in the Lord Jesus.

To resolve in this connection the reference to baptism in Rom. vi. and Col. ii., to sprinkling with water at the period when by “faith as the mean the grace is accepted” is only and simply darkening the truth under a pall.* Its assumptions and misconceptions are (*a*) that the inconceivable grace detailed is by a law never inefficient conveyed and consummated in the rite of every literal baptism, and (*b*) that the literal element in which the effect results is water, which is never mentioned in the connection once.

Βάπτω. ἰξω to plunge into, submerge in, do not mean to plunge into water but = *immergere*† to do so generally; the element into which the immersion takes place being decided either by its express mention or by the surroundings where the word occurs. This is correctly seized in Cremer’s Lexicon. And as the uses of the words are two, literal and metaphorical, when it is the former the element is water, dye, or a covering of glaze; when the latter

* There is no more astounding failure in correct exposition than Alford’s rendering of the phrase in Col. ii. 12, by “in your baptism.” This involves the confusion of attributing to the word both its uses at the same time and in the same place; and of making immersion—not sprinkling—into the literal element the medium of figurative immersion into the death of the Blessed, or into Himself.

† On this word see White and Riddle’s *Latin-English Dictionary* and on the Greek ones, Cremer; and Liddell and Scott. The assumption that water is always implied is perhaps one of the most glaring instances of “begging the question,” to be found in any department of literature sacred or secular.

debt, a multitude of people, wine or death. But the context or exact expression of the element decides what it may be.

Of the two uses of the words in the N. T. literal or metaphorical, that which above all contradiction has respect to the facts of most supreme consequence in the entire range of its applications is the metaphorical one as applied by the Lord Jesus to His own personal figurative immersion into death; Mark x. 38, 39, and Luke xii. 50. And to that of a like figurative nature, the immersion of the disciples at Pentecost in the Holy Ghost as distinguished from and placed above the literal baptism of John in water.

The aspects of the Lord's death are in the N. T. two. One as He was a Substitute dying in the room of the children of God: the other, the typically or ideally identical and representative aspect. In this latter there is participation of the same people with Him by objective metaphorical immersion, into His own historical death, by the prevision of the Father. It is to this latter that the passages refer, which are quoted at the head of this note.

Note F.

On the ideas which prevailed respecting future punishment at the time when the Lord Jesus taught, in their bearing on orthodox belief now.

At such a time as the present, when thought is both inexact and lawless, and doubt is credulous, a few more words on this subject are not unseasonable.

That the existence of a place of retribution and suffering, according with the sober exposition of modern orthodox belief, was taught by the Lord, is a fact which affects His moral uprightness and His fitness as an instructor and the founder of Christianity.

The doctrine of Hell, where sin is followed by eternal punishment attended with consciousness, had a wide-spread currency before, at, and subsequent to the Lord's teaching. This is clearly ascertained from historical documents now in being. The evidence for it has been very succinctly but sufficiently brought forward by the Rev. Flavel S. Cook in the opening of his little work "*Righteous Judgment.*" The summary of its testimony would be :—

(a) The doctrine is embodied distinctly in the Apocrypha. It was the popular Jewish doctrine before the Lord's presence in the flesh.

(b) It is found in the Book of Enoch, whose writer was almost contemporary with the Lord.

(c) It is distinctly taught by the Church Fathers who followed

immediately the close of the Canon of Scripture, of whom Justin Mátyr (A.D. 154) specially combats the position of those who say that destruction means annihilation, since he denies "insensibility" which would be a god-send to the wicked."

The consensus of all these periods is expressed in such language exactly as is used by Christian belief in this nineteenth century.

The force of this sequence of historical fact is ;—that the Lord taught on the subject when defined ideas were prevalent, that He set His own solemn warnings into the midst of them, and used their very words ; that by thus speaking in harmony with and abstaining from correction of any *quasi*-misconception, He corroborated the ideas ; and finally that this consent authenticated by the Lord accords with the present statement of orthodox faith.

It thus becomes a moral problem of momentous consequence, that latter-day speculation on Hell by accrediting itself with trustworthiness, and discrediting the true Catholic confession, impugns the guilelessness and credibility of the Lord Jesus Christ.

Accurately stated as a position of scientific theology, the Rationalists of this day measure themselves, themselves unknown, against Jesus Christ whose ineffable name and influence are in all the earth ; they exalt their consciousness, knowledge, and judgment above His ; and they attribute to their own means of access to the sources of truth, to their own power of dissipating doubt, and to their own authority, a superiority which altogether dishonours Him. Virtually by the position they assume, they not only assign to Jesus Christ an inferiority in very marked degree to themselves, but also, putting themselves into the seat of those who keep the truth, the Lord necessarily—since the things taught contradict each the other—must occupy that of a false witness.

Truly unreasonable self-confidence has no farther limit.

Note G.

*On the Hebrew words for love, in the Old Testament
and the anthropopathism which they embrace.*

The Hebrew words for love are :—

[1] **אהב**. This is the most common word, whether of mutual love amongst men generally ; or between God and His people, of His to them, or of theirs to Him. Its root is to desire, to breathe *after*, long for,—hence to love, to delight in.

[2] **חבב**. “The original idea of this word is found in breathing *upon*, warming, cherishing (whence **חב** the bosom in which anything is warmed or cherished). It occurs only in Deut. xxxiii. 3.”

[3] **חשק**. Properly to join together, to cleave to, to be attached to any one with very great love, as though it were to be joined to any one. It occurs Deut. vii. 7, x. 15, and Isai. xxxvii. 17 (as though by *attachment to*, the Lord had drawn out Hezekiah’s soul from the pit). The derivatives of this word are the “*fillets*” of the tabernacle (Exod. xxvii. 10, 11, &c.), and the “*fellows*” of the wheels in 1 Kings vii. 33, where very close connection is the underlying idea.

[4] **רחם**. [“properly to be soft”; hence] “to love, the primary “idea appears to be in cherishing, soothing and in a gentle

"emotion of the mind," to flutter over, to be agitated with tenderness; to behold with tenderest affection: cognate with another word, to be affected with tremor, to brood over. Specimens of the occurrences of this word are Psl. ciii. 13 (twice) and Hosh. xiv. 3. It is used perhaps forty times with allusion to the affecting regard of the Lord towards His people. Its derivatives *the gier eagle* (Lev. xi. 18) from its tenderness to its young; the *womb* of females; and the *bowels* as the seat of the emotions, are suggestive of the intensity of its meaning.

[5] **חֶסֶד**. This masculine noun occurs not far short of two hundred times with reference to the affection of God to His people. It is absolutely scattered profusely through the Psalms. "The primary signification," says Gesenius "of its root, appears to me to be that of *"eager and ardent desire* by which any one is led." In the E.V. it is, as exercised by the Lord, mercy, kindness, goodness, favour, loving-kindness, merciful-kindness.

These Old Testament words further agree with that by which the love of God is disclosed in the New. This whilst expressing "the affection of conscious deliberate will and the free selection "of its object" is above, not only the sensual conception of the classic word, but its mere desire, its never reaching beyond a fruitless yearning, its "longing after the unpossessed."*

God's love differs from all other love, in having absolutely and always as one of its distinctive elements, the gratification which is the result of actual and inalienable possession.

He desires, acquires, and keeps. He does not love and fail to possess. Such a conception of failure would negative one of the chief features in God's love. The tenderness of His regard is settled on that which He makes His own, and He seeks nothing beyond His property in it, of which He never suffers deprivation.

* See under the word in Cremer's *Lexicon* and in Trench's *Synonyms of the New Testament*, 7th Edition.

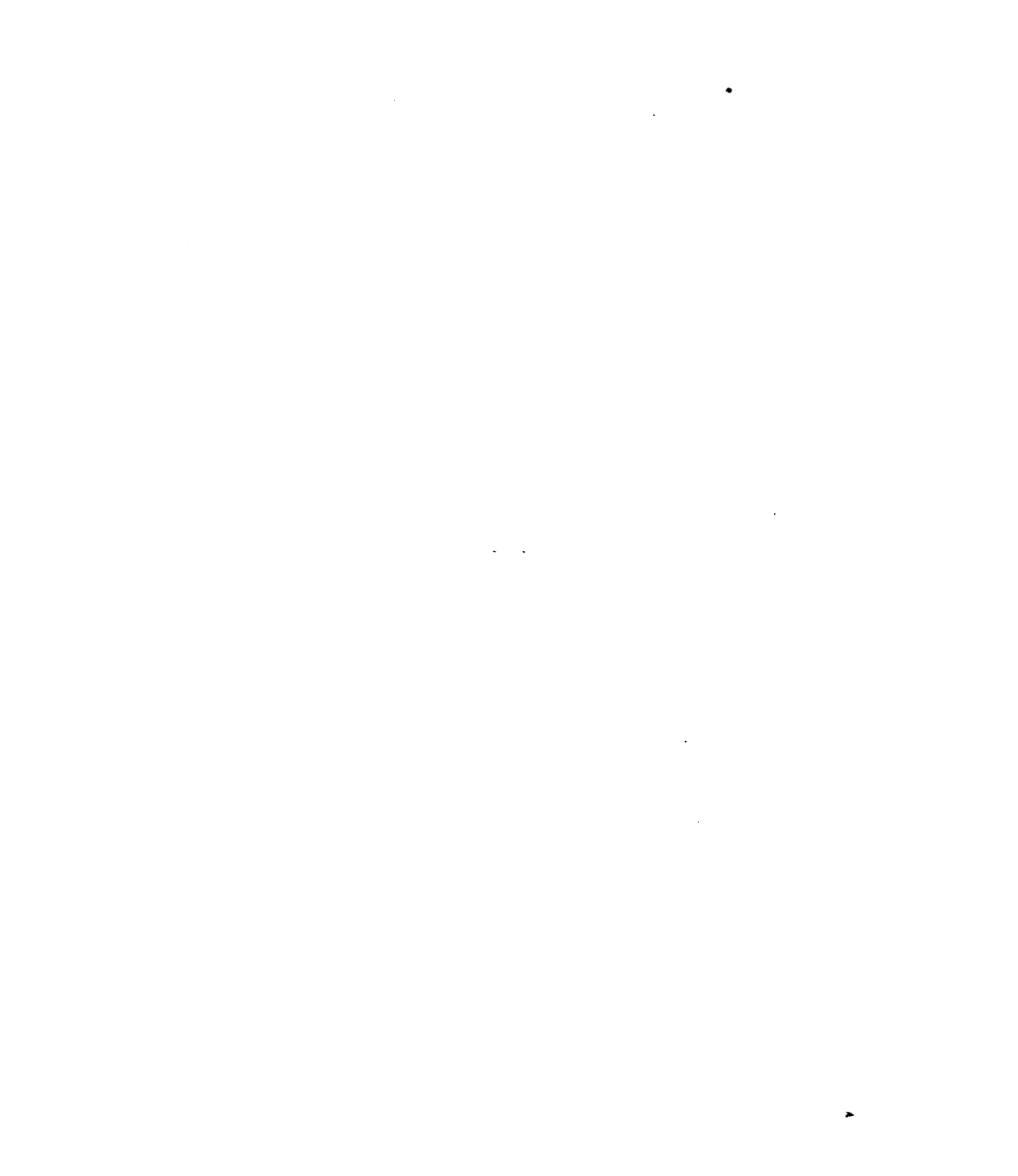
Note H.

On the structure of the Greek Article with the present participle.

It has been far too lightly asserted that the article with the present participle is very "indefinite as regards present office or agency." A better conception on this subject, begins to prevail. At least the most masterly N. T. exegetes of modern days are indicating it. Of this the quotation from Meyer given at page 128 is an instance. Winer too may be referred to, *Grammar* xx.

Middleton's almost forgotten "*Doctrine of the Greek Article*" might be consulted with his pertinent quotations from the Classics. Probably the best guide is the practice of the best expositors. In support of Middleton's assertion that the particular tense or time sense of the participle is not put off, when united with the article, it needs only to refer to St. John i. 18, or to Rev. i. 4, 8, where as a descriptive title of God a phrase is used in which when present continuance of being is ascribed to Him, and distinguished with emphasis from that in the past or the future, it is this construction of the article and present participle which is employed.

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THE END.



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